Anticipating the Year Book

Work is going forward in the headquarters' office on the 1925 Year Book. This issue will be given gratuitous distribution on the same basis as last year, namely: sending a complimentary copy to each church, or any one of its auxiliary organizations requesting same, which has contributed to one or more of the boards for which the Year Book makes report, not more than one free copy to be given to a church and its auxiliary organizations.

Our Travelers Return

The three members of the headquarters family who have been in South America for the past seven months are again back at their desks. Mrs. J. M. Stearns went on leave of absence from the United Society to serve as hostess on a South American World Fellowship Tour, a signal and merited honor. Miss Lela Taylor and S. J. Corey were delegates from the Disciples of Christ to the Congress on Christian Work in South America, held at Montevideo, Uruguay, and have returned filled with renewed inspiration and zeal for their task of administering to this needy field.

Remembering a Memorial

Two beautiful leather-bound copies of typewritten lists of the donors to the Shelton Memorial Fund have been prepared, one to be sent to Batang, Tibet, the scene of Dr. A. L. Shelton's labors, and the other to be preserved in the archives at headquarters. The lists include the name of every friend who contributed to the fund of $113,913.00 raised in memory of Dr. Shelton's heroic life and service in Tibet and which is being used to further the glorious work for which he gave his life.

Our Cover

All of our readers will recognize the statue of Abraham Lincoln on the cover of this issue. This wonderful piece of colossal statuary occupies the central place in the great Lincoln Memorial, Washington, D. C. The Memorial stands near the Potomac River and faces the Washington Monument and the Capitol, the three structures being in exact alignment and each an admirable work of its class.

Mr. Burnham's Journey

June 17, Frederick W. Burnham, president since its organization of the United Christian Missionary Society, sailed from New York on the Steamship Berengaria of the Cunard Line. One purpose of the journey is to visit Russia in the interest of the American Christian Missionary Society which is administering a fund of over sixty thousand dollars raised by the Men and Millions Movement for work in Europe.

Another purpose of Mr. Burnham is to attend the World Conference on Christian Life and Work in Stockholm, Sweden. He is chairman of one of the commissions of this conference.

Readers of WORLD CALL may look forward to some interesting articles from President Burnham's pen and camera. The value of the journey, both to the magazine and to the society is enhanced by the presence of Mrs. Burnham with her husband. Her expenses, of course, are borne by them personally, and even his are provided without charge upon the funds of the United Christian Missionary Society. They will return in time for the International Convention at Oklahoma City, October 6-11.

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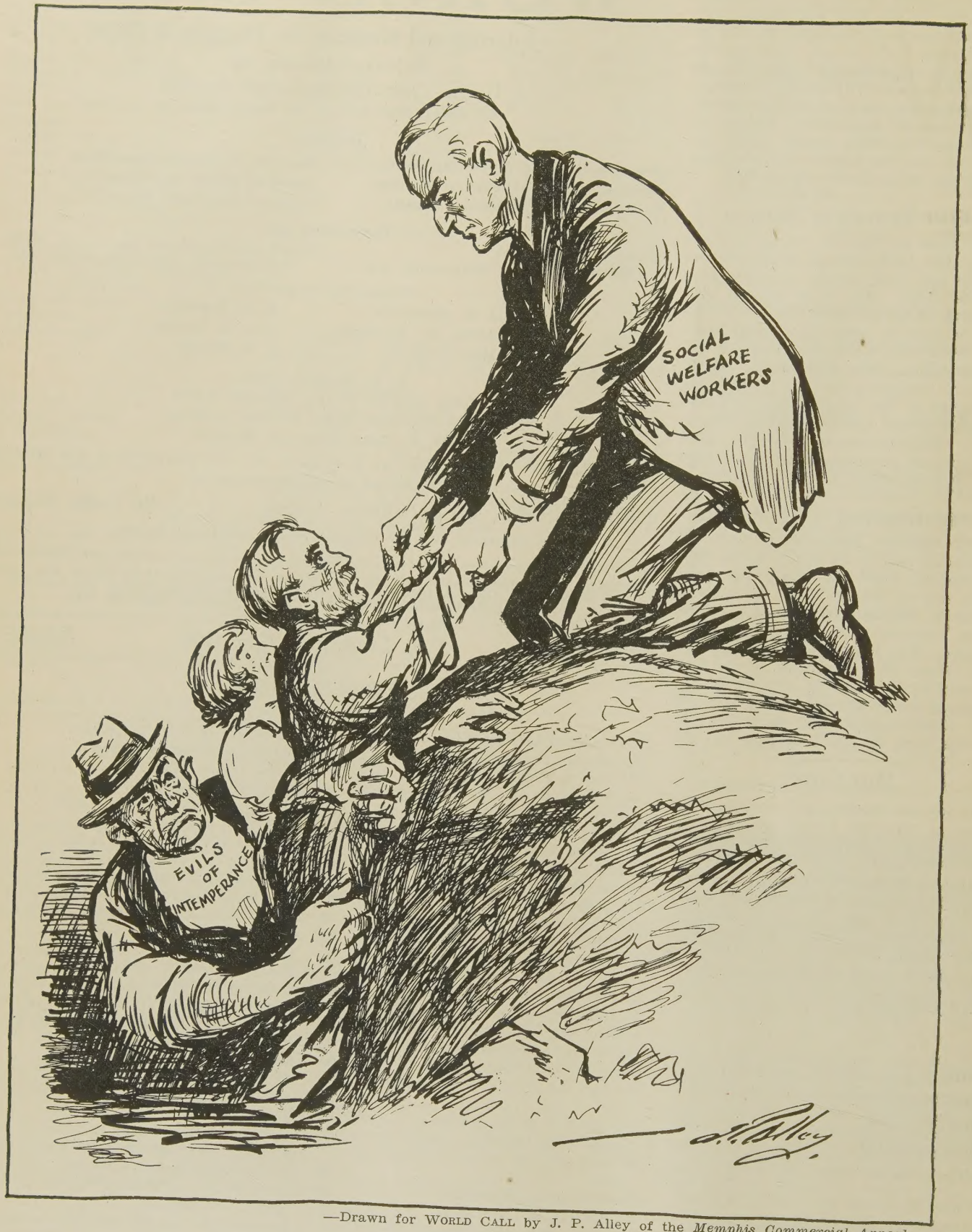


—Drawn for WORLD CALL by J. P. Alley of the *Memphis Commercial Appeal.*

Contending Forces

WORLD CALL

The American game in India. Students at Lucknow Christian College

Volume VII JULY, 1925 Number 7

Too Proud to Lie, Too Fair to Fight

A BRILLIANT and extravagant promotor of real estate and other ventures was being tried in one of the United States district courts on a charge of using the mails to defraud. It is said that the winning point in the argument of his attorney was the exhibition of a recruiting poster of the United States Army vividly depicting the delights and advantages of army life. The lawyer claimed that the picture deliberately and widely misrepresented actual conditions. "And yet," he said, "our great United States government, which uses such means to entice our sons into its service, prosecutes my client for advertising his business in terms that are mildly exaggerated." The jury promptly acquitted the promoter.

One evening last month a party of five sat together at dinner. They were a young minister and his wife, a young business man and his wife and an older minister. The two younger men had served in the World War overseas, one in the Army, the other in the Navy. The ex-service men expressed themselves vigorously in condemnation of citizens who refused to fight. One of them said, "We have a country and we must defend it." And then he denounced war propaganda, agreeing with the statement that, "If the people in any one of the countries at war had known the actual facts there would have been no war." Furthermore he declared, "Every day at the front we were told, and we repeated, 'This is to be the last war; this is a war to end all war.' And then our own country refused to enter the League of Nations and began, instead, to prepare for the next war. The same propagandists who led us into war kept the country from adopting the only means yet devised for preventing war!"

The private lives of our North American people and their private business are increasingly controlled by the principle set forth at the head of this page. Even corporations, which were formerly considered soulless and conscienceless, now recognize the obligation and the advantage of fairness to their customers, to their employees and even to their competitors. Increasingly we are finding that the man who has too much self-respect to lie holds too much of the respect of his neighbors to be lied about successfully; that the man who is too fair to fight is too strong to be fought.

Much will be said on our great national days about liberty. We should know that the fundamental word on this subject is, "Ye shall know the truth, and the truth shall make you free." There can be no liberty in any sort or degree of falsehood.

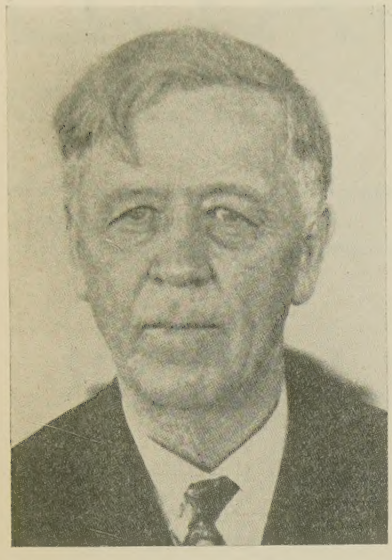
We who read these words call ourselves disciples of Him who is the very embodiment of the truth, who scorned even to trim the truth when compromise would have saved his life and, apparently, his cause. Let us highly resolve to use the utmost of our influence to bring our country to the same unquestionable position. That this is, and always has been the will and purpose of our people is evidenced by the character of the men whom we honor most.

THE long line of presidents of the United States can be ranked according to popular confidence in their personal integrity. Washington must forever head the list, not merely because of his long and unique service in the founding of the nation, but chiefly because of the moral grandeur of the man through all of the fiery trials that he endured and all of the exacting labors he performed. It was as "Honest Abe" that Lincoln was elected president, and "Honest Abe" he remained against all of the powerful influences that sought to warp his conduct and character. Roosevelt's name still arouses enthusiasm because millions of his countrymen saw in him the incarnation of militant honesty. Defeat and death only enhanced Wilson's fame, since the whole world accounted him puritanical in his adherence to absolute right as he saw it. And what else but his marvelous exemplification of "the New England conscience," coupled with plain common sense which is much the same thing, can be the basis for President Coolidge's grip upon the confidence of the American people?

We must be as rigorous with our constables and congressmen as with our presidents; as wary of false and selfish propaganda as of counterfeit currency; as quick to kill a lie as to scotch a rattlesnake; keenest of all in stopping deception by which we might profit ourselves.

Mr. Sargent Speaks to Church People

By ARTHUR ELLT HUNGERFORD



John G. Sargent, Attorney-General of the United States

PROHIBITION is worth while.

In a kindly, friendly way, as though chatting personally and directly with each of America's millions of church members, John G. Sargent, Attorney-General of the United States, gave a most remarkable interview on prohibition and its results, law violation, law observance, present moral conditions—and the future.

Church people and prohibition was his subject. He believes prohibition is a success. Prosecution of violators of prohibition laws is under the direction of the Department of Justice, of which Mr. Sargent is the head.

The country is safe when the law is obeyed because it is the law—not because of the fear of punishment for violation, was the great lesson he presented. There lies the duty of all church members—of all good citizens.

Upon the church women of America he laid a great responsibility—the training of children to obedience. The spoiled child is a danger to the future of the country, he pointed out.

As he talked, Mr. Sargent asked many questions. Some of them he answered himself; others he left to be answered by his hearer.

"For the results of prohibition, let a man walk down the street in any city or town in America and judge for himself," he said. "Is the same amount of drinking apparent now as before prohibition? Drunken men have practically disappeared from the streets of America.

"Evil results are attributed to prohibition by many persons. They point to this and to that law violation, saying 'Look at that result of prohibition.' Evils resulting from drink are so unusual now that they attract universal attention. That is why we notice them.

"Most of the time a man does not notice his thumb. If it gets sore, however, he is decidedly conscious of it. He seems to use it at least ten times more and constantly it seems to be getting in the way. The result is that he is painfully aware of it.

"The evils of prohibition and drinking these days are like a sore thumb. They are unusual. They seem to stand out. Our attention is directed to them. Therefore we notice them and give them a prominence in our conversation and thought that they never occupied before. In spite of talk and the drinking we hear about, there is no doubt but that much less alcohol is drunk than before prohibition. Is there more drinking than before? Can you point to a single place in the United States where there is more drinking?

"I do not know whether violation of prohibition laws is increasing or decreasing. How can anyone tell that? A ten per cent increase in convictions does not necessarily mean a corresponding increase in violation. One cannot be certain about those things. It may mean an increase or it may mean merely increased activity on the part of officers of the law.

"Whether the government has the necessary machinery for enforcing the prohibition laws remains to be seen. It is too soon for me to talk about many phases of prohibition, for I have been here too short a time.

"I am not one of those who find the world in a bad way. It is getting better all the time. Compare life and morals with customs at the time of the Revolutionary War. Read books telling of conditions at the time of the Civil War. The world is much better now.

"Times have changed even since I was a boy. The world was far apart in those days. We knew but little of what the rest of the world was doing. Now the world is brought to our breakfast table every morning by the daily newspaper. If there is now more crime in the papers than when I was a boy, it may not be taken for granted that there is more crime in the world or that the world is getting worse. It may be due solely to the fact that we know more about what is going on.

"All in all we are pretty well off as a country.

A Nation's Strength Depends Upon Obedience to Law

If the people of a country are not obedient to law she can never be strong. That is why the habit of obeying law is so important in any country. It has a close relation not only to the welfare of the country but also to individual character. You cannot be counted a good citizen unless you obey your country's laws. Laws can never protect your lives and property as long as they are constantly broken. (From an Essay on "Obedience to Law," by a High School Boy of Kashing, China.)

Infolded in His Love

By MARY J. JUDSON

SOME time ago in my morning reading of Weymouth's translation of the letter of "Jude, the brother of James" I was very much impressed with his rendering of the first verse: "To those who are in God the Father, infolded in his love and kept for Jesus Christ." It has been singing its little song in my heart ever since and a voice says, "Tell it, Tell it," but there are thoughts which come to us in the secret place for which there is no written language,—for which words are too poor to furnish clothing.

Christ said: "If a man love me he will keep my words and my Father will love him and we will come unto him and *make our abode* with him." Perhaps we could not have a better illustration of the divine infolding. "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in and sup with him and he with me." He shares our griefs and makes them lighter. He shares our joys and makes them double. We sup with him and carry his cross when we labor to persuade men and women to let him come into their hearts. He sups with us when he "bears our griefs and carries our sorrows." As one has said: "Not a shadow crosses the brow of mortal creature that does not cast a shade upon the brow of Omnipotence. Not a sigh escapes from human lips which does not find an answering sigh in the bosom of the great I Am."

Nothing else so touches our heart as the divine sympathy. What a protection it is to be infolded in his love and *kept* for Jesus Christ! His keeping power was set forth when he said: "Neither shall any man pluck them out of my hand." He goes before us and "where he leads we will follow."

The story is told of a little band of Scotch Covenanters who in a time of great persecution were passing through the lonely defiles of the mountains and suddenly were in great danger from their pursuers. Their leader prayed: "Heavenly Father cast the lap of thy mantle around poor old Saunders and these poor children of thine." Immediately a cloud came down the mountain side and they were hidden as in the hollow of God's hand. Infolded in his love!

When the martyr Stephen was about to yield up his life at the hands of his persecutors he looked up into heaven and saw "the Son of Man *standing,*"—too intensely sympathetic to sit. Is he not standing in our times of sorest need? We may bring to him our offerings of prayer and praise and we seem unappreciative if we fail to do this. It adds wonderful dignity to life when we are able to "help together by prayer." Our Lord is "ever for us interceding" and how great is the privilege when we may link our intercession with his in behalf of the whole wide world!

A table is spread in our churches every Lord's day which we call the Lord's Supper, but do we stop to think what is implied if we are careless and neglectful of it? If friends invite us to their home to show us a courtesy, how gladly we accept it, or, if that is impossible, how careful are we to make explanation. Are we as careful to show no disrespect to our Lord? That word *communion* as applied to the sacred feast has a wonderful meaning. Who can fathom the depth of it? It lays hold upon the Infinite and links up with our poor fallen nature. When the Law was given in that far-away time, God said: "And there I will meet with thee, and I will commune with thee from above the mercy seat." What marvelous condescension, but he is *our Father* and there could be no other explanation. He has said: "I will never, never let go of your hand." "I will not leave thee until I have done that of which I have spoken to thee."

It is said that, "The very noise and din of life has so long compelled men to *look around* that they are in danger of entirely forgetting how to *look up,*" and yet it is only by following the upward road and meeting life's duties with willing hearts and morning face that we can know this wonderful infolding of God's great love.

Our Christ

Harvard's Prize Hymn

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.

—HARRY W. FARRINGTON.

Patriotism

By WILLIAM C. ALLEN

The patriot labors—

To improve and not to injure and destroy;

To raise his own country, not to degrade another nation;

To promote international friendship, and so help to make his own country safe.

The man who lives to better the condition of his fellowmen and add to the happiness of their lives; to raise up a people strong in limb, true in word and deed, brave, sober, temperate, chaste; this man truly serves the state.

Every day life is full of opportunities for practicing such patriotism.

The Senior Processional at the College of Missions

"Is This a Time?"

By BESS ROBBINS WHITE

Place: The College of Missions, Irvington, Indianapolis.
Time: 11 o'clock, June 10, 1925. Commencement Day.
Scene: "Under the Elms." The senior processional comes into view.

Act I

First Woman: How pretty they look in their caps and gowns. What is that they are singing?

Second Woman: *Heroes of Jesus.* Now they are taking their seats. The faculty and speakers are going on the platform * * * It is Dr. James W. Putnam, dean of Butler College, who offered the invocation. Dr. W. F. Rothenburger of Springfield, Illinois, is reading the Scripture lesson. From Matthew, the twentieth chapter, it is. Now Stephen J. Corey, president of the trustees, is giving the annual statement. * * *

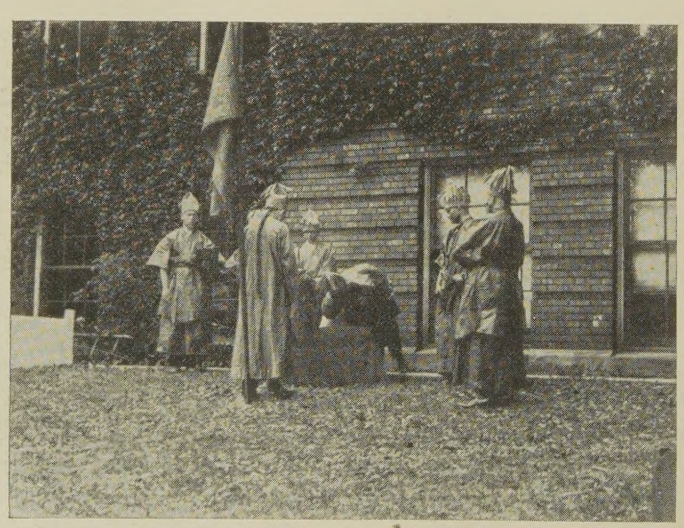
First Woman: Two hundred and thirty-five missionaries sent out from here, did he say?

Second Woman: Yes, besides 57 missionaries home on furlough who have come here for special training. More than 130 different institutions of learning have been represented here, and the graduates have served in 14 different fields of the world.

Voice from the platform: Dare we go forward?

F. W. (amazed): They are not thinking of stopping this work?

S. W.: There is so little money. People don't realize.



The Imperial Worship of Heaven

The pageant given this year at the College of Missions was one of the most historically accurate and spectacularly impressive of any of these famed productions yet offered. The title was "The Temple of Heaven" and well illustrated the religious aspect of Chinese civilization, by depicting some of the picturesque ceremonials of Confucianism and Buddhism, one of the former being shown above. The elaborate stage properties, which included a reproduction of the Temple of Heaven at Peking, China, and the great Marble Altar beside the Temple, played no small part in providing the atmosphere of realism which pervaded the pageant. Much credit is due President Charles T. Paul, the author of the production and Miss Muriel Brown, its director, as well as the entire able cast.

F. W.: But these students have prepared to go! They were ordained at that beautiful service in Graham Chapel last night and gave their pledge of consecration. Do we dare not to send them?

S. W.: There are so many things that seem to interfere. Listen!

Voice: Will the church be courageous enough, unselfish enough, to think in terms of the Kingdom of God, rather than some side issue?

F. W.: Is there danger of the church itself getting sidetracked?

S. W. The main line isn't always clear and it's far to the end. People are impatient for results from the fields and the side tracks offer an inviting way.

Voice: The missionary task today is past the pioneer stage, past the sentimental stage. We who labor at it now know the full measure of devotion it takes, know its hardships, know its ceaseless demands. You who have studied the task closely here in this college know best of all the sheer courage it takes. Dare you go on with it?

F. W.: Does he know it is as hard as that?

S. W.: He should. He is A. W. Fortune, pastor of the Central Church in Lexington, Kentucky, and one of our best informed missionary leaders.

Voice: Knowing what you do, if you young peo-

ple dare go forward, the church at home is unworthy of you if it fails to make your going possible.

F. W.: Why doesn't some one tell the churches about this?

S. W.: That also is a long, slow, hard task.

Voice: "Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this a time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's;
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

(Conferral of degrees and presentation of certificates by President Charles T. Paul. Thirteen receive the Master of Arts degree and nineteen receive certificates in recognition of special preparation. Music by the college quartet is followed by the benediction, pronounced by Dr. H. O. Pritchard, secretary of the Board of Education of the Disciples of Christ.)

Act II

Place: The College of Missions, Irvington, Indianapolis.

Time: 3 o'clock in the afternoon of the same day.

Scene: Graham Chapel lawn. More than 300 people are gathered about the outer edge of an imaginary circle. Singing is heard in the distance.

Murmurs in the crowd: They are coming! Stand back! Form an opening!

Processional chorus: "Lead on, O King Eternal, the day of march has come."

Second Woman: How truly they mean it.

The Throne-room of the Empress Dowager

The pageant was divided into three parts: Confucianism and the Worship of Heaven; Buddhism and its Western Heaven; Christianity—The New Heaven and its Makers. It was in the last part that the scene shown above was depicted, a full session of court ladies with the Empress Dowager, who reports on executions of Christians and approves the edict of war on all foreigners.

First Woman: Mean what?

S. W.: That they will follow Him anywhere * * * Notice how gently they carry the ivy chain. They know it is so soon to be cut. Now they are forming the circle * * * Rex Hopper is giving the charge from the senior class. The iron chain he is holding has ten links, one added by each class that has gone out. It is unbreakable, but not more so than other links that bind the classes. Miss Edna Lick is replying for the juniors, and Professor Grainger is saying farewell for the faculty. Each time it is just as hard. Now they are planting their sprig of ivy, close against the chapel wall. Miss Lora Garrett is representing the seniors and Juan G. Rivera, the juniors. And they are also planting a seedling from a tree which grew in China.

F. W.: Why are they all so quiet?

S. W.: It is the time for the cutting of the ivy circle. The juniors from the seniors first; then the countries from each other. How loud the scissors sound!

(The College of Missions' song is sung softly by those in the circle and the benediction is pronounced by Professor Garritt.)

F. W.: Is this the end?

S. W.: The end of the beginning.

Echo: "Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?

* * * *

Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

The Master of Arts Group

Reading from left to right, they are: Rex D. Hopper, Mrs. Ida Tobin Hopper, Mrs. Esther Wachnitz Snipes, Mrs. Mary Sue McDonald Havens, Lewis A. Hurt, Hallie Ruth Strange, Roger Thomas Clarke, Lora Garrett, Wayne Sorrell, Gertrude Shoemaker and Charles S. Heininger.

Little Chapters in Labor's Progress

By ALVA W. TAYLOR

WE all eat our bread in the sweat of some one's brow. Some of us are fortunate enough to have occupations in which we can work without sweat and soiled hands, but some one literally works with his hands for every morsel we eat and every thread we wear. Yet since time began we have looked down upon the physical toilers as "lower classes." It is easy to say we respect the hand laborer and wage earner and to deny, with our lips, that we put him in a so-called lower class, but the fact remains that we do it. It is universal throughout the world, and true throughout history. There is more said on behalf of the poor and the laborer in the Bible than in all the literature of antiquity. The superlative quality of that body of sacred literature we call the Holy Scripture shines forth quite as conspicuously in this regard as in many others. Even Shakespeare usually speaks of the common laborer in any but complimentary terms and if he comes into the plays at all it is as a poltroon or a stupid fellow.

Jesus dignified labor. He spent most of his life in a carpenter shop. Many of his disciples were fishermen, and fishermen were not highly thought of by the society of their time. The smell of fish is not inviting and those who handled them then, even as now, were looked down upon as having a rather forbidding occupation. It is still a long way, socially speaking, from the circles of the white-handed merchant's daughter to those of the red and rough-handed fisherman's daughter. The merit of our time lies in the fact that the sons and daughters of the laborer and of the poor are not fixed forever in their father's station, but may climb as high as they will. When they do climb high, the very admiration we give them, however, is a witness to the manner in which we have fixed those who toil and are poor, in a lowly social position. The tragedy is that so many of those who climb up do nothing to fill up the pits from which they have digged themselves. It is easy to take personal success in a spirit of egotistic self-esteem and to tally all good fortune up to one's own skill and merit. The measure of success as laid down by Jesus was the measure of how much we do to uplift the lowly. That is the doctrine of the solemn "inasmuch" of his closing admonitions.

From Slavery to Employee

IN ancient times slavery was the ruling status of labor. There were wage earners to be sure, but the average laborer was a slave and slavery was an eddy into which misfortune might precipitate any free workingman. The marginal reading for the term servant in the King James translation of the New Testament is "bondservant." There were sixty million slaves in Rome in Paul's day. Not more than one-fourth of the Greeks were freemen. Aristotle, the father of political economy, built his system upon the fundamental concept that the "majority of men are born to be hewers of wood and drawers of water." Plato did not protest the slave system in his Utopia. The Old Testament made all legal provision for slavery. Slavery is a logical concomitant of an aristocratic or autocratic social order, and the history of the fight for freedom has been a history of protest against autocracy.

Slavery slowly gave way to serfdom. The serf system was a great gain in social status, lowly and limited as it was, because the serf was not a chattel. The slave had no right to his own person. He could be sold away from his family, treated like an animal and denied a soul. The serf was rooted to the land and denied the freedom of his lord, but he was no longer a chattel. He could be sold with the land but his family was sold with him and he had a few legal rights. When the worker gained a right to his own person he gained the most fundamental thing any man can possess.

Serfdom was an institution of the land. As cities began to grow, labor within them took on the status of servantage. There was no land to tie the man to and slavery was gone in Europe, so the workingman became a servant. Freedom of domicile was a great gain to the working folk, even though it was limited. And it was often limited by law or edict. The master could move about freely, as masters always could, but the servant might be forbidden to go more than a certain number of miles from his village. The kind of cloth he and his wife could wear could be prescribed, and if there was no work for him to do he could starve peacefully. For three hired laborers to meet to talk over their wages or working hours would be a conspiracy. I was once privileged to visit an old ship in which, no longer ago than in the days of our great-grandfathers, five honest Dorsetshire weavers were sent to the penal colony of Australia along with the vilest of criminals, because they had "conspired," i. e., made a peaceful common effort to get their wages raised a few shillings per month.

It is only one hundred years since wage earners were allowed to organize. The right to peacefully assemble and to join with one another for mutual welfare was brought along with political democracy. There are times when labor is denied it even yet. Such was the case in the steel strike in Pennsylvania in 1919. The right to organize was another great gain in labor's century-long struggle upward. In some European lands they still say master and servant, but in America we say employer and employee. But we still talk about labor as a commodity. That is a left-over term from slave times. We no longer sell the man, but we deal with his labor as if it could be bought and sold. Our courts have said, time and again, that the first function of law is the protection of property. When men could be made property, of course property rights were superior to human rights, but now that human rights are superior to property rights, that dictum of law should be changed to correspond. The human being is sacred, but property is only a possession. Right there is the crux of the labor problem.

Industrial Democracy

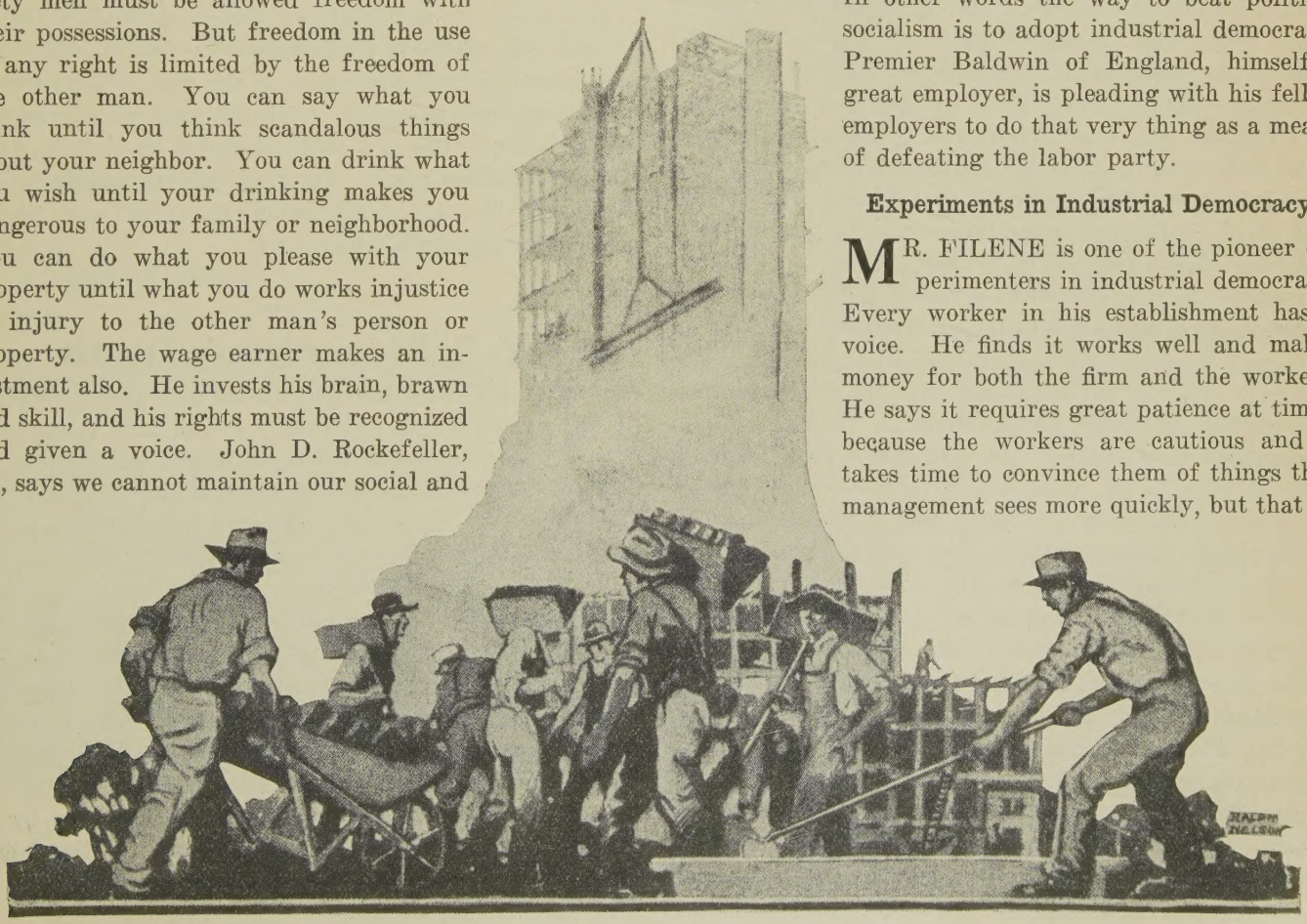
THE common man now is a freeman as well as the man who holds property. Until within our own time the possession of property was a condition for voting in many European lands. The American republic never made it such, though some of the colonists did. The wage earner can now vote in every organization of which he is a member except in the industrial organization where he works for his daily bread. In politics, lodge, church, club, union, he votes simply because he is a man and a member. In the shop, which is the most highly organized of all modern institutions, he can still be denied a vote. He can be denied the right to any say about his wage, the number of hours he must work, the conditions in the shop where he works, the kind of work he must do and whether he shall work or not. Of course it is said that he "can leave it or take it," but if he did not take it there would be no work done, and when he takes it what is here said is true. Besides, in a modern, highly complex industrial system he cannot always leave it or take it. On the contrary he can take it or turn tramp, and it is not so easy to tramp from job to job when one has a home to keep. Nor is it profitable to industry to have men tramping about from job to job, losing time and killing time, for the new man on any job is a time killer and labor turn-over is very expensive to the manager.

The reason the wage earner can yet be denied any say about his place and part in the shop rests in the primacy of property right over human right. The man who owns the property claims the right of doing what he will with his own. That is a good legal security, for in a free society men must be allowed freedom with their possessions. But freedom in the use of any right is limited by the freedom of the other man. You can say what you think until you think scandalous things about your neighbor. You can drink what you wish until your drinking makes you dangerous to your family or neighborhood. You can do what you please with your property until what you do works injustice or injury to the other man's person or property. The wage earner makes an investment also. He invests his brain, brawn and skill, and his rights must be recognized and given a voice. John D. Rockefeller, Jr., says we cannot maintain our social and political democracy and continue to deny industrial democracy. In all the companies where he has the power experiments in industrial democracy are being carried on.

When one talks about industrial democracy he is usually asked to define it. It seems to some a rather nebulous thing. But I will venture that it is as much more tangible than other applications of the principles of democracy as the working relationships of men in the factory are more tangible than in other places where the principles of democracy are used. Here is what one great employer, Edward Filene of Boston, says about it. "The permanently successful business will have to rest upon a more democratic relation between employers and employee." "A more democratic organization of business and industry is a part of sound planning for permanent business success." "When I use the term 'industrial democracy' I mean that form of industrial organization in which the employees have an adequate voice in the determination and control of the conditions of work, an adequate stake in the results of work, and as near as humanly possible a guaranty that the management of business shall be efficient." He says that as society has become more democratic, the increasing mechanization of industry has made it more and more autocratic, that the industrial workers have become divided into the "boss and the bossed," and that workers "do not like to be bossed in such matters as wages and hours and conditions of work, upon which the achievement of so many of the satisfactions of life depends." Then he warns that "if they cannot settle their issues inside industry by industrial methods they will go outside industry and settle them by political methods." In other words the way to beat political socialism is to adopt industrial democracy. Premier Baldwin of England, himself a great employer, is pleading with his fellow employers to do that very thing as a means of defeating the labor party.

Experiments in Industrial Democracy

MR. FILENE is one of the pioneer experimenters in industrial democracy. Every worker in his establishment has a voice. He finds it works well and makes money for both the firm and the workers. He says it requires great patience at times, because the workers are cautious and it takes time to convince them of things that management sees more quickly, but that on



—*The Nation's Business.*

the other hand it mobilizes for the common task all those incentives that men are given when they work for themselves over and above what they use when they work for someone else.

Seebohm Rowntree, the great Quaker cocoa maker of York, England, has one of the most thoroughly organized systems of industrial democracy in his plants. The unions are recognized in his scheme of things and all matters that are of moment to the wage earners are made matters of common council. He has even tried giving labor the majority in the work's council and found they never abused it, simply because there was mutual confidence and a sense of responsibility. The workers prosper as the business prospers, so they always seek business prosperity. Mr. Rowntree says that if you give a man nothing but a fixed daily wage then you must expect him to do nothing more than is required to get it; but if you enlist the same incentives in him that motivate yourself, then you may expect him to work in the same way.

William P. Hapgood of Indianapolis has worked out, in the past eight years, the most thoroughgoing system of industrial democracy of which I have any knowledge. All regularly employed workers are put on a salary instead of a wage, and have the right to sit in the work's council where every problem is settled. Mr. Hapgood and members of the managerial staff sit there as workers only and have no more votes than others. This council fixes wages, working conditions and everything else that the manager usually does. Now the common stock, i. e., the final voting power, has been put in employees' hands and they are the company. Mr. Hapgood's investments are now preferred stock, drawing only a fixed interest and without voting power. He holds his small portion of common stock and votes as an employee. The business has steadily grown and is now paying the highest dividends in its history. Mr. Hapgood says that if industrial managers cannot be persuaded morally to adopt industrial democracy, then the superior earning power of that system will compel them to do it through sheer competition in the markets.

Arthur Nash's experiment is well known. It is a kind of modern industrial miracle, growing from a sweatshop of twenty-nine workers into the greatest plant of its kind in the world, with six thousand workers within six years. Mr. Nash says it is not due to any superior system or business genius, but wholly to the cultivation of good will and brotherhood in the plant. He has divided profits equally with his workers by turning over to them a full half of the increases in stock dividends, and is selling them his own stock at par as rapidly as they wish to buy. He says the word corporation offers the solution of all labor troubles—that all you have to do is to simply add another "o" and make it spell cooperation.

The labor union was born as a protest against the denial of workers' rights. It means brotherhood for the workers, but when labor organizes its brotherhood and then capital organizes its defensive organizations, it spells strife. The one way to get rid of strife is to get rid of its causes. If Mr. Filene is right, the two factors must organize together into a working cooperation. That is what he and Hapgood and Nash and a score of others have done with conspicuous success. Others are applying limited features of cooperation through shop committees. There are perhaps 2,000,000 working under such systems today. Labor organization and capital are now trying out a combination of craft unionism with shop committees. It has met with such success on the B. & O. Railroad that other great systems are now installing it. It may lift the 5,000,000 union workers and their employers out of the war status, under which they are often found working, into one of peace, plenty and fraternity.

Christian democracy spells brotherhood, and in an industrial society industrial democracy simply spells a larger measure of industrial brotherhood. If men cannot be brothers where they work together six days of the week they will not be brothers on the seventh day. "These factories must become sanctuaries," says President Coolidge.

America's Opportunity and Responsibility

WE, here in America, hold in our hands the hope of the world, the fate of the coming years: and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have nothing. And we shall do little if we shall merely set the greed of envy against the greed of arrogance, and thereby destroy the material well being of all of us. To turn this government either into government by a plutocracy or government by a mob, would be to repeat on a large scale the lamentable failures of the world that is dead.

The worth of our great experiment depends upon its being in good faith an experiment—the first that has ever been tried—in true democracy on the scale of a continent, on a scale as vast as the mightiest empires of the Old World. Surely this is a noble ideal, for which it is worth while to sacrifice much. For our ideal is the rule of all the people in a spirit of friendliest brotherhood toward each and every one of the people.

—THEODORE ROOSEVELT.

W. F. Richardson's Death

NO one who is well acquainted with the ministers of the Disciples of Christ would have ranked any man of the entire six thousand above Allan B. Philputt, Carey E. Morgan or W. F. Richardson. It is an extraordinary coincidence that death has claimed all three in a little more than one month: April 19, May 10 and May 25. Each was a distinct personality, but all were remarkably alike in the godliness of their personal lives, the distinguished fidelity and success of their local ministry and their unselfish devotion to the brotherhood as a whole and to the world-wide Kingdom of God. All three will be sorely missed in the convention at Oklahoma City.

June WORLD CALL carried a tribute to Mr. Philputt, the memory of Mr. Morgan is honored in this issue by the publication of one of his own great addresses, the August number will contain a fuller statement regarding the life and work of Mr. Richardson.

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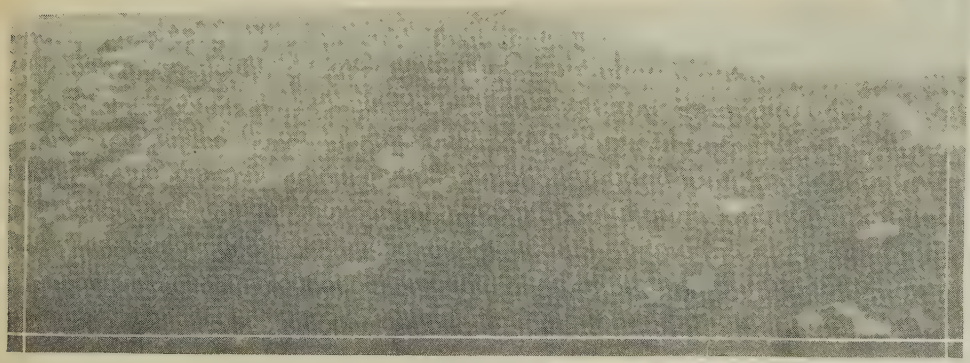


—*Esther Treudley Bowman.*

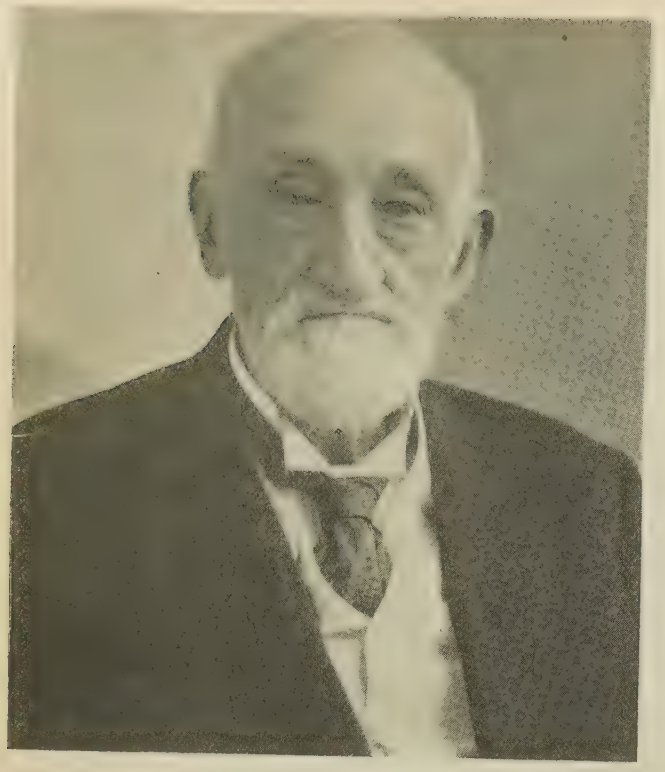
God's Company

Today I have grown taller
from walking with the
trees,
The seven sister-poplars
who go softly in a line;
And I think my heart is
whiter for its parley
with a star
That trembled out at night-
fall and hung above the
pine.

The call-note of a redbird
from the cedars in the
dusk
Woke his happy mate with-
in me to answer free and
fine;
And a sudden angel beck-
oned from a column of
blue smoke—
*Lord, who am I that they
should stoop—these
holy folk of thine?*

—*Karle Wilson Baker*

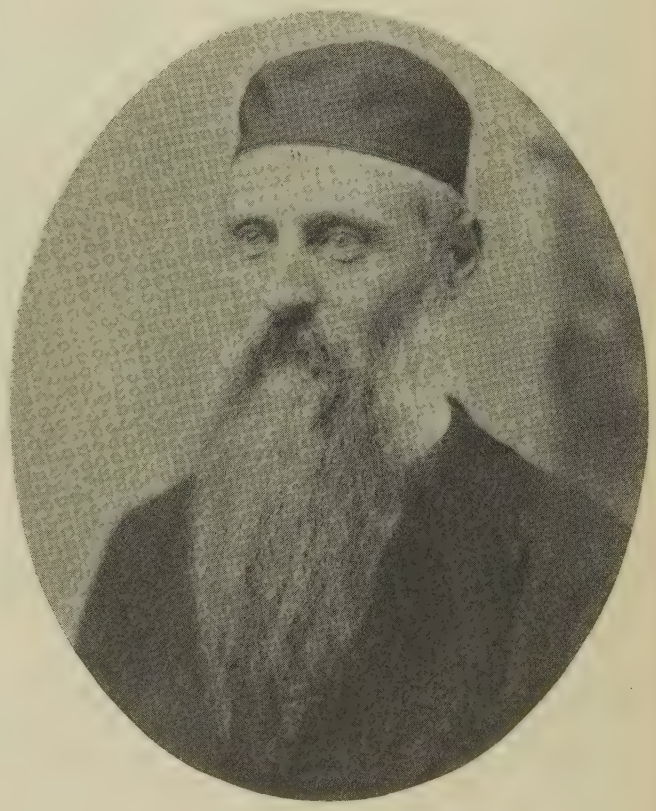
Our Fifty Year



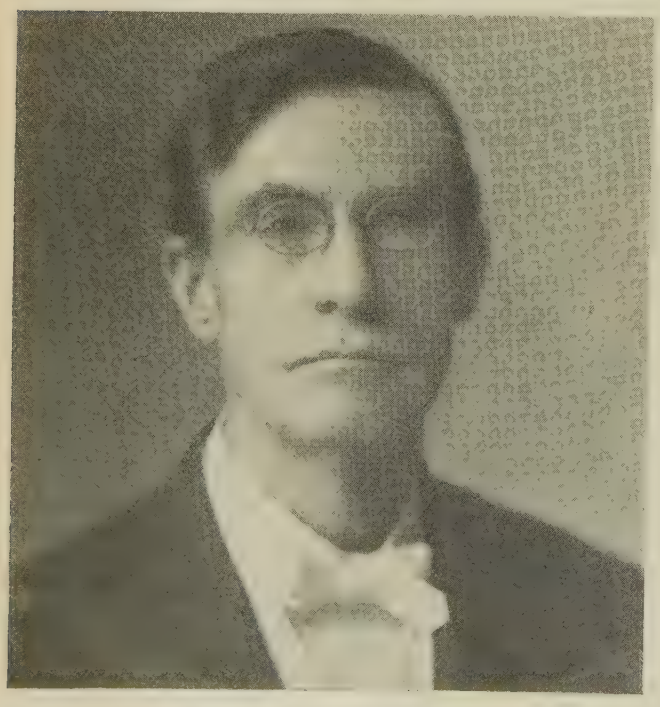
J. B. Briney, Kansas City, Missouri

NO man in the brotherhood has rendered greater service than J. B. Briney of Kansas City, Missouri, whose ministry connects with the early leaders in the movement for the unity of God's people. His work began in 1856 in Kentucky, and in that state and Tennessee, Illinois and Missouri his pastorates have left abiding impressions. Now, in his eighty-seventh year, he is keenly alive and active in extending the kingdom, and desires a part with his fellow workers in every discussion that searches out the issues that are before the people.

MORGAN MORGANS now looks back over fifty-six years of glorious service for the gospel. The Ozark section of southwest Missouri claims him, another of the notable men who have come from that section. Pioneer work of the rugged kind was his lot at first. He later entered the general evangelistic field where he labored in more than a score of states. He has preached more sermons than days on the calendar and received more people into the church than the number of sermons. When his health became undermined, he went to northwest Texas where he has given himself for twelve years to the service of four congregations.



Morgan Morgans, Burnett, Texas

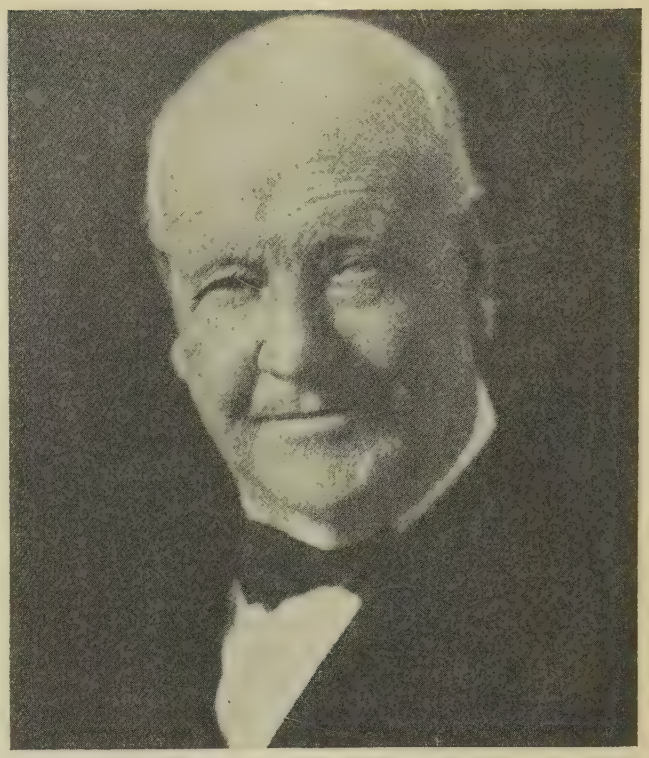


F. M. Cummings, Bergholz, Ohio

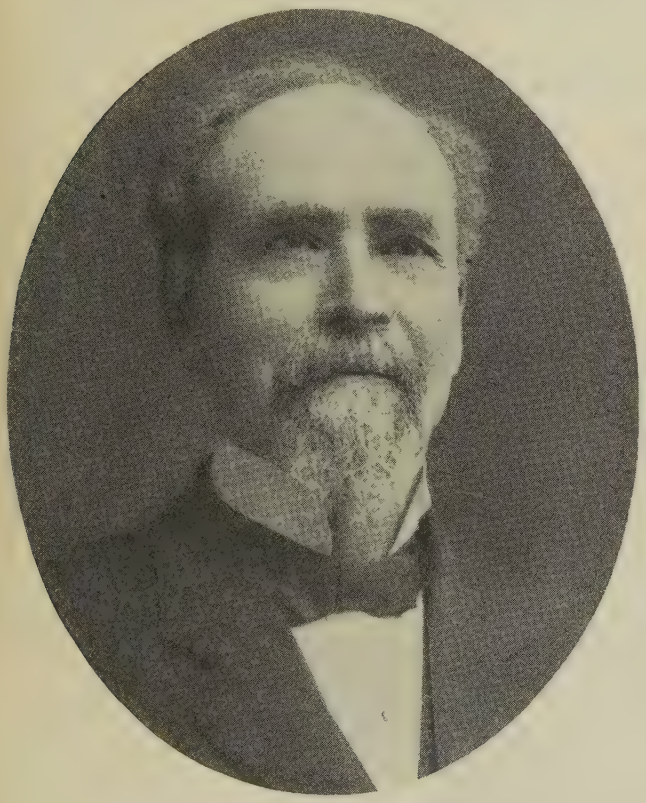
FRANCIS MARION CUMMINGS, like so many of our early preachers, started life on the farm. He began preaching in the Methodist church fifty-two years ago, and in 1881 was attracted to the plea for the unity of all Christians and joined the brotherhood of the Disciples of Christ. For a few years he used the farm as a means of paying expenses while he expressed the passion of his life in preaching. Kansas, Oklahoma, Arkansas and Missouri have received the benefits of his ministry. His labors have made their contribution in an undivided devotion to the ministry and as the shadows lengthen, the understanding and appreciation of the gospel of Jesus Christ possess his soul in fuller power.

Club of Preachers

J. C. MASON of Forrest City, Arkansas, recently turned the eightieth milestone of his fruitful life. Coming from Kentucky in 1856, the Mason family followed the westward trend and located in Phelps County, Missouri. At the close of the Civil War, the young man joined heart and hand with Elizabeth Jane Kelley, and shortly thereafter they traveled to Arkansas by the wagon route, giving their lives to Christian influence and service in that state. Under the leadership of J. C. Mason more than a score of churches were founded and as many young ministers set on the highway of their chosen calling. For a number of years he gave faithful service to the American Christian Missionary Society and the state society of Texas, as evangelist, secretary and founder of churches. Gentle yet firm, his ministry is marked by his brotherly love for all.



J. C. Mason, Forrest City, Arkansas

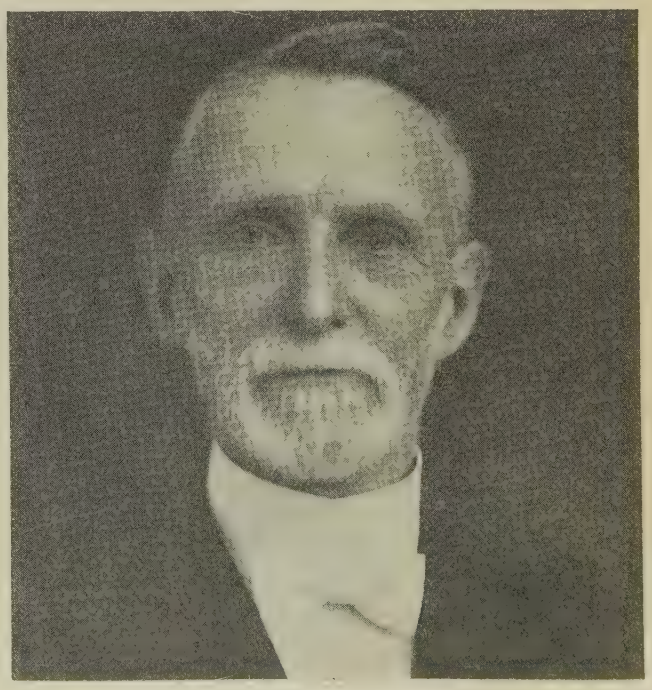


J. G. Waggoner, Canton, Illinois

THE career of J. G. Waggoner began in 1844. With Eureka College as his Alma Mater, he has returned the inspiration he received there many fold in his labors in and near that place. He has been a trustee of Eureka College for over thirty years and helped to found the Students' Aid Fund of Illinois with the honor of being its largest contributor. He has held pastorates in Indiana, Illinois and New York and while in Florida for his failing health, organized the church at Lake Butler and encouraged and inspired congregations in other parts of the state. His ministry has been a blessing to many churches and his contribution to the brotherhood beyond estimate.

IT was in the Eureka section of Illinois that E. T. C. Bennett began his labors in the ministry fifty-eight years ago. Half of the intervening years have been given to the cause in Iowa with Indiana, Wisconsin, Missouri, Kansas and Minnesota also coming in for a share of attention. At the request of A. McLean, three-and-a-half years were spent in Melbourne, Australia, and ten fruitful years were given to field work for the National Benevolent Association, helping greatly to build that work up to its present success.

He says, "If I had my youth again, I would choose the Christian ministry as a calling." What a testimony and challenge to young men!



E. T. C. Bennett, Des Moines, Iowa

The Montevideo Congress

By LELA E. TAYLOR

THE Congress on Christian Work which closed in Montevideo, Uruguay, on April 8, marked the first time in history when representatives of the republics of South America came together to talk and plan for more effective ways of bringing the message of the triumphant Christ to all the peoples of the vast continent.

The conference itself was a real victory. We people of North America little realize the practical difficulties in the way of cooperation among the evangelical forces at work in the continent to the south of us. Brazil itself is larger than the United States with an extra Missouri thrown in, and Chile, the shoe-string republic, is 3,000 miles in length, a distance equal to that between New York and San Francisco. The one representative from Ecuador spent almost four weeks en route, and those from Colombia and Venezuela had first to sail to New York to begin the journey down the east coast to Uruguay. Two of our own representatives traveled 1,000 miles down the Paraná from Asuncion in the heart of the republic of Paraguay.

Continental unity has never been established in South America. Yet from countries where intensified nationalism is rife the 165 delegates and an equal number of visitors came. They came from widely diversified activities, conducted by thirty-six different organizations, and thirteen denominations. Some of them came feeling it was impractical and impossible to come to common ground, yet proceeding from the first on the principle that all were one in spirit.

One in spirit, but three in language: Spanish, Portuguese and English. Every message had to be interpreted—a practical difficulty not only in the Congress itself but in all plans for cooperative endeavor. Spanish was the language of the Congress. The opening hour was typical of the whole. Dr. Robert E. Speer opened the session with a few words of Spanish. The opening hymn, *Holy, Holy, Holy,* was sung in Spanish. The Scripture lesson was read in English and the prayer was offered in Spanish. Two addresses were given, one in Portuguese and the other in Spanish, and each speaker summarized his message briefly in English.

The Big Three of the Congress

Left to right: Senor Erasmo Braga, chairman, Robert E. Speer, chairman of the Committee on Cooperation in Latin America, and Samuel Guy Inman, executive secretary.

In all there were 315 in attendance at the Congress, 131 of whom were visitors and invited guests. Forty-three were present from the United States and one each from Canada and Central America. Great Britain, Italy, France, Spain, and Switzerland were all represented. In all, eighteen nations participated. The Methodists have the largest evangelical work in South America and their official representation was thirty-nine. The Presbyterians came next with twenty-three, and Disciples third with ten official delegates and as many visitors. Much credit is due S. G. Inman, executive secretary of the Committee on Cooperation in Latin America for his able leadership in bringing about such a gathering.

The work of the Congress during its ten-day session centered around twelve commission reports. The material for these reports was gathered over a period of months by nationals and workers in South America and sent to North America to be edited and printed in uniform style for convenient study.

In the study of these reports, the Congress faced the large and rapidly growing place which South America holds in the life of the world, and the existence of all the conditions which make for great movements and great consequences to humanity. Recent years have witnessed extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly among the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the continent. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness on the part of a growing and influential group for Christ and his program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The findings of the Congress urge that the evangelical forces of the continent be greatly strengthened and that the entire population of the great areas for which the churches have assumed responsibility be given an opportunity to come in contact with vital religion. It was further urged that if within a reasonable period a church finds itself unable to

fully occupy its territory that it should invite the cooperation of others. The force of these findings on unoccupied territory burned into our souls as we traveled by rail immediately after the Congress from Buenos Aires, one thousand miles to Asuncion, Paraguay, passing through the great provinces of Entre Rios, Corrientes and Misiones in northern Argentina for which, before the Christian world, Disciples of Christ have assumed responsibility and where as yet the people are almost completely devoid of spiritual ministration of any sort.

In the Heart of Montevideo

Heroic statue of Artegas and new twenty-two story building in the background, the highest building in South America.

In South America there are 10,000,000 Indians. Very little Christian work is being done among them. The Congress urged that the evangelical forces establish among the uncivilized Indians adequately equipped mission centers from which work could be extended into surrounding territory. Industrial, medical, agricultural, educational and social work are urgently needed, but the fundamental problems of the Indians will never be solved until they are able to share with their fellow men the full blessings of a vital faith in Jesus Christ. A native ministry must be developed and well trained and it is hoped that the National churches of South America and the North American Indians will seek in this great opportunity an outlet for consecrated activities of their young people.

Educational advance has been made all over South America since the Panama Congress. Especially is this true of the public schools and those conducted by Evangelicals. Educational traditions are of long standing here. The oldest university in the western hemisphere is San Marcos in Lima, Peru, founded 85 years before Harvard was established at Cambridge. The public schools are dominated by the idea that religion offers no essential foundation for thought and conduct. "The average thoughtful, aspiring student like the average national leader in South America is indifferent to religion or even hostile. This is preeminently so in state institutions. The Roman Church is indefatigable in promoting the education in which it believes. It emphasizes a religious life which blindly serves the church and a knowledge of much that is out of date. At best this program contributes little to a new, virile political life where there is a frank recognition of the general welfare."

Because of these conditions the evangelical forces at work in South America are confronted with a serious demand for education of the type which will promote the ideals and principles which underlie fine living and sound thinking and which recognizes in Christianity the sure foundation for public morality and real democracy. To meet these great challenges emphasis must be placed on the quality of our schools. They must be educationally efficient if they are to be Christian. They must be coordinated with the national systems and they must develop national leadership which will put Christian education on a sure footing in these republics for all the future. With meager resources the missionary forces have gone far, and yet the share which evangelical education has in moulding the life of each republic is at best but slight.

Colegio Americano in Buenos Aires, in which Methodists and Disciples cooperate, is a fine boys' school, the only one in the River Plate region which is authorized legally to offer on a par with government schools a complete secondary course of study for a bachelor's degree. This school is spoken of as the only point where the well-to-do and intellectual classes in the Argentine are being touched by

On Board the Southern Cross

Part of the delegates of the Disciples of Christ bound for Montevideo. In the front are, reading from left to right, Mrs. S. G. Inman, Mrs. E. M. Bowman and Miss Lela Taylor; in the back are E. M. Bowman, Stephen J. Corey and S. G. Inman.

the evangelical churches. The school has the necessary prestige, has made a splendid growth and has an open future, but is badly in need of enlarged equipment.

In Asuncion, Paraguay, the Disciples of Christ are conducting Colegio Internacional, a coeducational institution of nearly 200 students. It offers both primary and secondary courses and is the only coeducational school in the Republic. It has already taken rank as a school of the best type and children of the highest officials are among the student body. The new buildings which are in the process of construction will mean much in enlarging the future influence of the school. It is generally conceded that such institutions are both directly and indirectly vital evangelistic agencies.

Among certain intellectuals and students there is a willingness to listen to the gospel message if it comes untrammeled by ecclesiasticism and dogma. A committee was appointed, in view of this, to work out a plan by which all the evangelical forces can unite in a continent-wide evangelistic campaign.

Everywhere the traveler is impressed with the inadequacy of the Roman church. We visited many churches and without exception found the same general condition, a very few in attendance, almost exclusively women past middle age and all of them bearing the marks of extreme poverty and sorrow. Every emphasis is on the Virgin Mary or on the dead Christ. There is no note of triumph or of joy to be found anywhere. A church in one of the larger West Coast parts is a good illustration. It is the only church in the city and is a fairly attractive building with eight altars to the Virgin, one to some saint and in a corner one image of Christ on the Cross. Words do not adequately convey the depression which one experiences in seeing everywhere such desecration of the power of our risen Lord.

Evangelism is extremely difficult because through the centuries the church has been identified with immorality. A missionary who has served his board for years as superintendent of the work in the three countries of Peru, Ecuador and Chile states emphatically that morality and Christian living is not in any sense a part of the message of the dominant church. Dr. Ernesto Nelson, in speaking to this point, stated that the task of evangelical Christianity is doubly difficult because it comes under "a discredited banner." That this conception is widespread was shown when the discussion arose concerning a common name by which all the evangelical churches should be known. Naturally the first thought would be that the name should be Christian, but the nationals were united in the belief that so much of lifelessness and formalism, as well as immorality, has been attached to this name through the years that to distinguish these church groups and set them apart they should be known as "The Evangelical Church," the denominational name to be used in parentheses if desired.

Here and there in the cities are enterprises for the uplift of humanity, but most of them are conducted by those who scorn to have any connection with the church because in their thinking religion and service to humanity have no connection. However, the Congress went on record as expressing its deep interest in all these movements tending toward "the application of the principles of Christ for the improvement of the physical, mental, moral and social habits and standards of the members of the community and their environmental conditions and influences."

Great social forces are at work in South American nations. Out of the vast interplay of these forces something new in the world is to emerge. These are the formative years. The task of making effective the teachings of Christ is easier now than it will be a generation hence. The Christian forces must be more definitely concerned with the social phases of the life of the nations. Work of this nature will "win the unbounded admiration and approbation of many thousands of men and women who today reject Roman Catholicism because of its refusal to interest itself in practical Christianity and who are not attracted to Protestantism because they cannot discover that this form of faith has a social program largely different from that to which they are accustomed.

South America must be given a new vision of Christ and an emphasis on Christian discipleship. The evangelical movement must touch life at as many points as possible that the results of Christian faith in the different aspects of life may lead men to the Christ who is the object and inspirer of that faith; it should be as non-ecclesiastical as possible, delivering the message as it was once delivered by the Sea of Galilee without any of "the trappings of religious service." It must be made clear that "for each Christian soul there is a self to be denied, a Master to be followed, a Cross to be borne, and a Kingdom to be established where God shall be all in all and where his will shall be done on earth."

In facing the great challenge of the Congress there seem to be two outstanding needs. A larger and better trained national leadership, and unity of the Christian forces for the task. For those who had the privilege of being in Montevideo, Chairman Erasmo Braga of Brazil stated it well on the last morning when he said, "We have come near to the Cross of Christ and the place around the cross is so small there is no room for our prejudices. The walls of partition have gone down as Christ has attracted men to himself."

Why Is America Great?

DE TOCQUEVILLE, the distinguished French statesman, was commissioned to visit America for the purpose of studying the genius of our institutions. In reporting to the French senate, he said:

"I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the church. It was there, as I listened to the soul-elevating principles of the gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free."

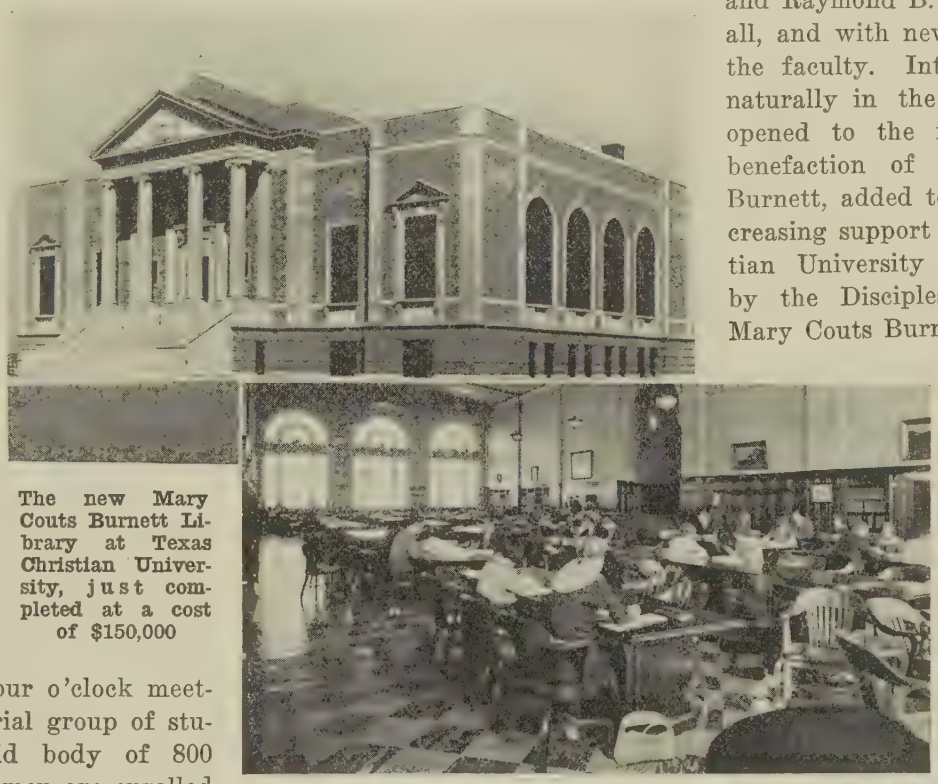
"Mind and Soul According Well"

By W. R. WARREN

When one visits within one swift week two colleges, an industrial institute, four city churches (one of them in the midst of a great revival), a home for children, a home for the aged and a state convention, he gets a fine illustration of Tennyson's familiar phrase, especially when the itinerary takes the course outlined below, and under the head, "Learning to Do and to Be by Doing," in June World Call.

THE week-end following Easter I had the privilege of spending in Oklahoma City, drawn thither by the interest which the entire brotherhood shares in the International Convention of Disciples of Christ which is to meet there next October. I was deeply impressed by the alertness and eagerness of Oklahoma to care for the convention in the very best possible way. This generous purpose is not confined to our own people but is shared enthusiastically by the leading people of Oklahoma City, as represented in the Chamber of Commerce, the newspapers and other exponents of the state's life and progress. I found also that our church people outside the capital city are considering it not merely an Oklahoma City effort but one in which the whole state is deeply concerned.

Phillips University was the especial objective in my visit to Enid which lasted only the one day. President McCash was absent on the Phillips Endowment Crusade but had provided that I should speak both at chapel and to a four o'clock meeting of the ministerial group of students. A splendid body of 800 young men and women are enrolled in the university. As reported from time to time in WORLD CALL, the endowment crusade is proceeding with gratifying success. Much of this I learned in Oklahoma City from devoted friends of the institution. I sat through the classes of Professor W. E. Powell in religious education and Dean Frank H. Marshall in English New Testament. Each is able, sincere and skillful in leading his students into the heart of his subject. I learned from Professor Sears something about his classes in Hebrew, which are said to be the largest among our church colleges. With Professor Harry D. Smith I had formed delightful relations in a previous incarnation, when he was minister of the church in Hopkinsville, Kentucky. He and Mrs. Smith have succeeded perfectly in transplanting their Kentucky hospitality to Oklahoma and he has repeated in a wonderful way the achievement of the late Jabez Hall of Butler College in adding a career of teaching to one of preaching.



The new Mary Couts Burnett Library at Texas Christian University, just completed at a cost of $150,000

At Fort Worth, President Waits introduced me to even a larger student body than I had found at Enid, but composed of the same earnest, clear-eyed, wholesome men and women. How wonderful is the perennial youth of the college! Having only a half-day here I could not attend any of the classes. I had brief and happy words between periods with Dean Colby D. Hall and Professors Chalmers McPherson, E. W. McDiarmid and Raymond B. Smith, old friends all, and with new acquaintances of the faculty. Interest here centers naturally in the wonderful future opened to the institution by the benefaction of Mrs. Mary Couts Burnett, added to the loyal and increasing support given Texas Christian University through the years by the Disciples of Texas. The Mary Couts Burnett Library is rendering its first splendid service to the institution. Every penny of the $150,000 that went into its erection and equipment seems to have been spent to the best advantage. There are seats and tables in the great reading room for 300 persons and stack room for 300,000 volumes. Many new books are being added just now.

I had heard with concern of the actual hardship that had come for the time being upon T. C. U. because of Mrs. Burnett's wonderful provision for its future and the consequent feeling of the old friends of the institution that there was no further need for their contributions. Quite the contrary is true and doubly so since the death of Mrs. Burnett started an effort to annul the trust which she had created in the interest of the university. This not only threatened the future but prevented payment to the university of the income from the Burnett estate provided for in the trust. The set-

tlement effected with Mrs. Burnett's relatives has removed anxiety on that score. While I was in the office of President Waits, Mr. Smiser, the business manager of the university, came in with the first check from the Burnett Trust, and this over a year after the announcement of the gift which had all but stopped all other contributions. It is still of the utmost importance that every friend of T. C. U. not only continue the full measure of support but increase his efforts and enlist other friends.

Class in Hebrew at Phillips University, Enid, Oklahoma

Seated in the front are, left to right: President I. N. McCash, Professor Rolla G. Sears, head of the department of Semitic languages, and Dean Frank H. Marshall.

In Dallas I found L. N. D. Wells, a comrade of former days in Western Pennsylvania, and now minister of the East Dallas Church, just getting under headway in a great revival led by Kellems and Richards. As if he had nothing else to do, the pastor of this great church devoted his time, his car and his home to my entertainment. In the Juliette Fowler Home we had marvelous demonstration of what Christian love and scientific skill can accomplish. With more than a hundred children and babies in the Children's Home we found the hospital room absolutely vacant, and Mrs. Vawter told us with pride that there had been practically no sickness all this year. Out in the garden, which is really a small farm, some husky Boy Scouts were diligently cultivating each his twenty feet square of vegetables, from which he must sell at least five dollars' worth of products to meet his Scout test. In the Home for the Aged of course there is not such perfect health, and yet Mrs. Duckworth shows a wonderful record in spite of the often infirmities of age.

My first visit to the East Dallas Church was with A. McLean and C. S. Weaver in a missionary rally in the winter of 1908. The congregation was then new and small and meeting in a rough board tabernacle. It had no pastor but was supporting its living link missionary. The most conspicuous object in the building was a map of the world above the pulpit, with a red cord stretching from Dallas to the foreign mission station where its living link was located. Afterwards they erected a handsome building that looked large. Later an addition was built to house the Sunday school. Now they have not merely enlarged the building but erected an immense new building that completely encompasses and absorbs the old. Every department and class of the Sunday school is beautifully provided for and there is an auditorium that seats 2,000 people. In the revival service at night the main floor of the auditorium was well filled, although it was Wednesday evening when churchgoing members of other congregations were at their own prayer meetings. There had then been 140 additions. The people were cooperating with the minister and the evangelists in the finest possible spirit and the final increase was 512 souls.

A Glimpse of the Playground, Juliette Fowler Children's Home, Dallas, Texas

In the Central Church at Shreveport, Louisiana, the annual convention of the Louisiana Christian Missionary Society was held, April 24 to 26, inclusive. A few years ago a Louisiana state convention looked like a midweek prayer meeting of some small congregation. This year it filled the auditorium of the largest church which we have in the state.

In one of our earlier issues of WORLD CALL we showed the successive buildings of this Central Church as an illustration of growth with the assistance of church erection funds. Now there are two other congregations in the city, Kingshighway and Jewella, and the members of Central speak of their building, which was formerly one of the great structures of the brotherhood, as "our little old church." Claude L. Jones was building better than he knew, and Pastor E. L. Thompson has continually overflowing congregations, demonstrating again, as the First Church in Oklahoma City and the East Dallas Church, that in these days it is impossible to erect too large a church if it is in the right location.

In the Shreveport convention was Evariste Hebert and six representative converts from the French field in Louisiana. One of these friends, John Newman, is now a fellow minister with Hebert in that region. Every word of theirs and every reference to them was greeted with applause. Evidently the American churches are proud of their French neighbors. One of the delightful features of the convention was an afternoon devoted to addresses by the secretaries of three other state societies, each telling how the work is being done in his state. J. B. Holmes of Texas, J. H. Fuller of Arkansas, and Charles C. Thompson of Mississippi were both practical and inspiring in their messages. Among the national speakers in the convention were G. I. Hoover, of the Board of Education, B. A. Abbott, of *The Christian-Evangelist,* S. W. Hutton of the United Christian Missionary Society and W. R. Warren. The fellowship of the meeting was especially fine. It was like the genial atmosphere which we breathed. It found audible expression in the periods of worship and it was manifest again in the reception at the home of Pastor Thompson, the banquet at the Washington Hotel, and the automobile ride around the city Saturday afternoon. I especially regretted that I could not remain for the climax of the convention which came in the communion service Sunday afternoon, in which the three churches of the city united with the convention delegates.

Throughout this convention and in each of the churches and institutions visited on this trip I found everything to make me repeat again, "The Disciples of Christ are a great and growing brotherhood." There is a spirit of unity and cooperation among ourselves; there is a definite purpose and plan of cooperation with all other of God's people; there is a deep conviction of our mission to the Christian as well as to the non-Christian world; there is a sense of humility in regard to achievements thus far recorded and the utmost confidence and courage for the future; not that our program is perfect but that the gospel is the power of God unto salvation; not that we are strong but that the Christ is invincible.

On the Making of Decisions

By J. H. MOHORTER

I HAVE often seen men and women waiting in line for a seat to be vacated in some place of amusement or entertainment. I have seen them waiting for somebody to resign or die that they might secure a position, but not until a few weeks ago did I ever see them eagerly waiting for somebody to die that they might find a roof to shelter them and a bed in which to rest their worn and weary bodies.

The board of supervisors of the California Christian (Massie) Home, in Long Beach, California, was in session in the superintendent's room in the Home. In the next room an old lady, a choice Christian soul eighty-seven years old, lay dying. She was alone in the world. She had been a member of the Home family for a number of years. She had been a happy, helpful soul in the life of the Home and gratefully saw in the care and comfort she received the fulfillment of the Master's promise, "Lo, I am with you always, even unto the end of the world." She realized that the mansion he had gone to prepare for her was now ready and she was ready to go at his call. The nurse and others were standing by, watching the now flickering flame of life gradually die out. The end was at hand. It was a peaceful end; indeed, a triumphant end. The board members slipped into the room in ones and twos, to come away with tears of joy upon their cheeks, joy because they had the privilege of ministering to this faithful, once needy, now triumphant, disciple of our Christ, and with a richer, stronger faith because they had witnessed her triumph.

There were tears in the board room, but they were unlike the tears of the death chamber. They were not the tears that spring unbidden to the eyes when the heart is deeply moved by the mingling of joy and sorrow at the sight of some aged Christian's triumph in the experiences of death. They were hot, burning tears wrung out by the cruel tragedies of life. They were caused by the announcement of the chairman of the meeting that there were thirty-two desperately needy applicants anxiously waiting to occupy the bed from which the frail, worn little body would soon be removed.

The roll of thirty-two names was called and the merits of each case were considered. It was found that they were all needy, all deserving and all, by every Christian consideration, should be received and placed under the protecting care of the church. One bed for thirty-two, all equally needy and deserving. The group of fifteen men and women responsible for the direction of that home, sat there trying to decide.

But there is another decision, a bigger one, which was not within their power to make. It belongs to the churches. It is: What is to be done about the others?

Via Donkey

By RUTH LESLIE

THE Mexican ranch town of El Puerto de Concepción has a very peculiar history. Five years ago it was completely under the control of the ranch owner, who, in trying to gain the riches of the land, lost the confidence of the people. Food was scarce and the poor were starving. One night two men went into the country to steal prickly pears for their starving families, for even the privilege of using this Mexican fruit, which grows so abundantly without cultivation, was denied them. This foraging expedition aroused the whole town and very soon the owner of the ranch was forced to abandon all and leave the region. The priest, to save his life, soon followed in the footsteps of the owner, leaving a beautiful stone church, the chapel, and his own home to be confiscated by the people.

It was then that the people set about organizing their unique community. Now they live as one family, depending upon two mayors —one for the men and one for the women—to manage all affairs, distribute the food and settle the disputes. Weekly the work is assigned to various groups; the cattle of the whole town is pastured together; both leaders help in bringing provisions and mail from the neighboring towns and guests in the town are guests of all.

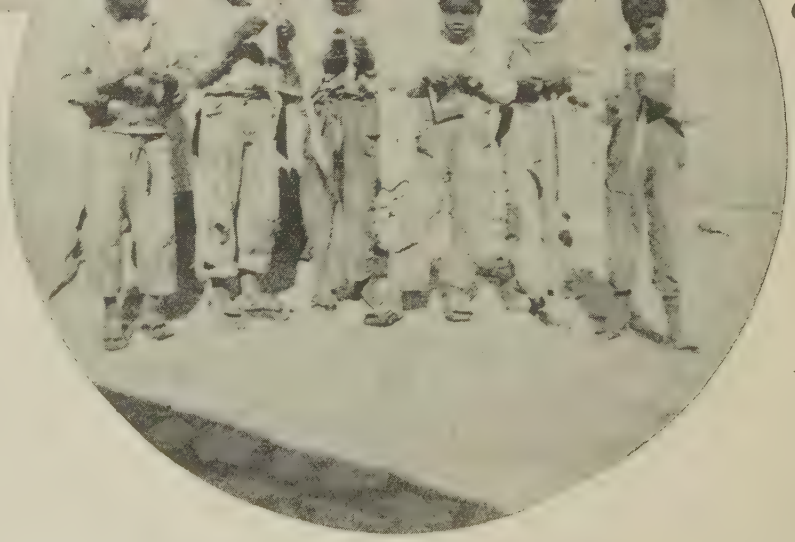
It was towards this peculiar village that we turned our atention this spring.

El Puerto de Concepción had been pleading for someone to come up and teach the gospel, and the spring vacation, April 17-May 6, at Colegio Morelos in Aguascalientes, gave us the opportunity we needed. Three of the older girls from our orphanage, one of the Mexican teachers, a native evangelist, and two single missionaries formed the corps which answered the call.

After riding nine miles in the hot tropical sun on donkeys, which were also loaded with food, clothing, beds, bedding and handwork materials, we arrived one Saturday afternoon for a ten-day intensive daily vacation Bible school and evangelistic campaign. The school children met us on the outskirts of the town and escorted us in, where we were served a real Mexican dinner. The town hall, which was formerly the Catholic priest's home, was turned over to us for our use. This house was very suitable for camping quarters for the whole group of workers as well as for the school sessions and even for the preaching services.

When they left, the visitors were escorted by the whole school and many of the townspeople to the outskirts of the village

Since the public school was in session, the program of the daily vacation Bible school was so arranged that the children could come before and after school hours. It began at eight o'clock and for one hour the children were singing hymns, hearing habit talks, taking gymnasium exercises and playing games. Since it was our aim to teach as much Bible as possible, we confined our songs to four or five hymns with which the children soon became fascinated. Their favorite was *God Will Take Care of You,* and they sang it as many as six or eight times a day. The fifteen-minute habit talk every morning dealt with the fly, cleanliness of the body, good food, pure air and water, the



The Boys' Class at Work on the Fly Swatters

cigarette and truthfulness. By means of posters these talks proved very effective. The children were especially enthusiastic about the physical exercises and the games. Sometimes with music, for there was a little organ in the chapel, and sometimes by count, they went through the arm, leg, head and body drills with surprising accuracy. The organized and supervised play was a real treat to them. We discovered boys fifteen and sixteen years old who had little idea of the use of a ball, or rather a "corn bag," for balls were not obtainable and corn was plentiful. Although on the first day they seemed dumbfounded by the newness of the games, the play spirit soon bubbled forth and they entered into it with fairness and keen interest.

Girls making handkerchiefs during the work period of the Daily Vacation Bible School

The work period was scheduled for two o'clock in the afternoon. As much as an hour and a half earlier the children began to arrive. They were divided into three groups: children under ten, under the supervision of three teachers; the older boys and girls and women, with two teachers for each group; and the little children, who made decorations with colored paper, pasted and cut paper and played with blocks. As a sequel to the habit talk on the fly, the older boys enthusiastically made fly swatters. Naturally the older girls were interested in sewing. Some made handkerchiefs and some made underclothing from unbleached muslin. All the materials were bought with money received from a missionary's tithe, the White Gifts Christmas fund of the Aguascalientes Sunday school, and some help from the Mission. At ten minutes before three all the work was put away and the classes gathered in the chapel for song and prayer.

The Bible story hour was held at five o'clock in the afternoon and, in spite of the unfavorable hour, the children showed great interest. Seven New Testament stories formed the basis for our Bible teaching: The Birth of Jesus, The Boyhood of Jesus, The Feeding of the Five Thousand, The Lost Sheep, The Transfiguration, The Ten Lepers Healed and the Parable of the Sower. During the week the children learned four Bible texts, including the Lord's Prayer. On the last day picture cards were given to all those who were able to repeat correctly all four texts.

That the children were interested we have no doubt and we trust that the things which they learned will not be forgotten soon. An average of forty-four attended the sessions of the daily vacation Bible school. Some old primary leaflets, which the Aguascalientes Sunday school sent to the children, aided greatly in teaching the gospel. In such a short time few Bible stories could be taught but by means of these leaflets we sent into the homes of the children many stories which we hope in time will also help in winning those boys and girls to Christ. It was pathetic to see the eagerness with which they received these papers.

In the evening the Mexican evangelist, Juan Diaz de León, held preaching services and gave out pamphlets. One night more than one hundred people crowded into the little chapel to hear the gospel story and an average of sixty-one persons heard the "Glad Tidings" each evening. Mr. Diaz de León was also kept busy nearly all day discussing and explaining the Bible and giving out pamphlets.

The people have proclaimed themselves the owners of the ranch, the church building and the silver mines, and they are pleading for a Protestant evangelist. They are "ignorant and humble," as one of the men expressed it, but they are anxious to be taught. They demonstrated an extraordinary interest in the Bible, somehow sensing that it is the solution to their problems. They are ready to turn over the church and chapel for services. How wonderful it is to see a whole town so eager for the gospel! Christ must be taken to them as a personal Savior. Above the noise of race and clan, they would hear thy voice, O Son of Man! May we help them to hear it, and in helping, listen ourselves and renew our consecration to the great task that lies before us, that our fellowship with Thee may be complete.

Aboard the Gospel Chariot

By S. W. HUTTON

MY story is centered in the midst of the French people in the Evangeline country of Southern Louisiana, where for the past ten years the Disciples of Christ have been maintaining a growing evangelistic work built around the personal and untiring labors of Evariste Hebert. When I went down the Mississippi from St. Louis a short while ago to spend a few days among these good people, I did not attempt to make the long journey via the canoe route as did LaSalle two hundred and forty-three years ago. But in a palatial car on the Illinois Central to New Orleans, thence via a similar car on the Southern Pacific through Louisiana I made my way to Jennings, the center of this great mission field—so needy, so promising.

It is in Jennings that Evariste Hebert, once a student for the priesthood, now an evangelist of tremendous power, makes his home. His good wife and eight bright, clean, sweet, growing children, housed in a humble home, from the center of which he serves with his associates thirty-two preaching points among his people. His parish extends to a length of one hundred and twenty miles east and west and its broadest extent north and south is approximately sixty miles. All of these points are reached by means of the "gospel chariot," commonly spoken of in English as a Ford car. A ride with Hebert in the "gospel chariot" is an experience not soon to be forgotten. His soul is on fire for his French people. He drives like Jehu for time is precious. Quite frequently he pounds the steering wheel with his right hand as he tells the story of gospel triumphs among those he loves. It is nothing uncommon for him to turn loose the steering wheel entirely and clap his hands in an overflow of enthusiasm as he tells of the marvelous opportunity yet untouched. He pointed to the right and to the left as he drove along at top speed, saying, "There's where I baptized a group of our folks last summer," or, "That's the little home where I preach to a crowd of people once a month." All the time I was clinging to the seat and to the door of the car, trying to imagine the needs and also the recorded victories among the Creole people while at the same time I was fearing for my own physical safety should his hand fail to touch the wheel in time.

In five days I visited ten of these thirty-two mission points. Many things impressed me. Nearly all of these people from twenty years of age and upward are an unlearned people, the larger number being unable to read or write. One man said to me, "Several times in the sulphur mine I have been offered positions that would pay me more money, but I could not accept because I couldn't make out the time slips for the men." In one of our meetings this man confessed his faith in Christ. He is now making sure that his son takes full advantage of his educational opportunities. This boy, now sixteen, will enter high school this fall, the only one among the many young people whom I met in the five days spent in that section who had reached this period in school work. The compulsory school age in Louisiana is fourteen. Because of the extreme poverty of these people the boys and girls are taken out of school to work on the rice and cotton farms by the time they reach fourteen. Very few even then have gone beyond the fifth or sixth grade. I saw one boy about fifteen or sixteen who had never gone to school at all. There is now a gradual turn for the better in school advantages, much of which has been due to the pleading of Evariste Hebert with the school boards in that section. A group of school kiddies on their way home from school spoke volumes for the future leadership in this field. Such training is sorely needed.

—S. W. Hutton.

A typical French group and our two ministers, Evariste Hebert and John Newman, who labor among them

The customary wage for a farm hand is $1.25 per day. On this a man will attempt to support a family of from four to ten. Do you wonder why they take their children out of school at such an early age? There are two things you cannot find among these French people. You will not find much need for the income tax collector, neither will you find

moss growing on the wheels of Hebert's car.

John Newman, a faithful associate of Hebert, and a growing minister of the gospel in the western section of the French field is striving to support a wife, six children and a Ford car on less than $50.00 per month. Just try it. Were it not for generous-hearted members of his congregation who divide bread, meat, sugar, rice, gas and other necessities with him, he could not keep going. He follows his life-calling because he loves to tell the old, old story. He speaks English with some difficulty, but he preaches fluently and eloquently in French. The fruits of his labor are very manifest. Hebert and Newman are fully consecrated to their work and are loved devotedly by their people. Both have frequently risked their lives that they might publish the glad tidings.

—S. W. Hutton.

The son of the woman on the wagon threatened to kill Mr. Hebert should he attempt to baptize his mother. The baptism proceeded under guard.

Housing the developing French churches is a problem that is growing more acute. One evening I spoke to a full house in a little chapel at Andrus Cove. This building only cost $153 but represents heroic giving on the part of these good people and they are as proud of this meeting house as if it were a temple. The Bible school meeting in this church is typical. There is but one class. One good brother gives a Bible lesson to all. Only in one or two other points did I find a school of larger proportions, with several classes and a semblance of lesson material. Only about one-third of the people to whom I spoke in this and other points can understand English.

Evariste Hebert and John Newman preach in French for the most part and are understood by their entire congregations.

There is one language in which there is universal understanding, the language of brotherly kindness and Christian living. These French people respond to kindness. They love their homes and their church. In the church services they kneel while in prayer.

In one of our meetings held in a home near Grand Laie, three men confessed their faith in Christ. This home was filled to overflowing. The people filled the rooms, windows, doors, porches and yard. One man in that community has given the land upon which a suitable chapel will soon be located. In another community, Edgerly, our people are worshiping in a remodeled building, at one time used as a dance hall. From a low state of morality this community has been lifted to that of Christian ideals. Truly the gospel is transforming lives, homes and communities among these worthy people.

Big families are quite common in these French communities. At Roberts Cove where Hebert began his work ten years ago the babies were so abundant in the meeting that the rhythm in "The Charge of the Light Brigade" flitted through my mind in words like these:

Babies to the right of me
Babies to the left of me
Babies in front of me
Kicking and howling.

Yes, bless their hearts, we must train leaders among these people to direct and teach them in Bible schools and young people's organizations so that these howling youngsters may grow up to young manhood and womanhood in a wholesome Christian environment. My, how the boys and girls do sing! They sing first in French, then in English. Among their favorites are *The Old Time Religion, Jesus Wants Me for a Sunbeam, Shall We Gather at the River, The Little Brown Church,* and *Jesus Keep Me Near the Cross.*

Soon after we had passed the little Mayville church, a little hut about twelve by twenty-four, with crude seats, home-made flowers and other appointments in keeping, we met two men. After we had greeted them and passed Mr. Hebert said, "One of those men used to

—S. W. Hutton.

Our Chapel at Andrus Cove, Recently Erected at a Cost of $153

be a bootlegger. I converted him and personally went to his still and assisted him to break his law-breaking device and the bottles of whiskey he had planned to sell." After all, the heart route is the surest way to "get" the bootlegger. Hebert's weapons of warfare are a Bible and a hymn book which can always be found in a leather case by his side in the front seat of the "gospel chariot."

During the early days of Hebert's work in the Evangeline oil field, rough-necks threw rocks, pieces of pipe and other things at the meeting house while he was attempting to preach. Now in this community the leading man, a butcher, large in heart and in body, heads a congregation of people, between fifty and sixty of whom he was instrumental himself in leading to accept Christ. His cup of joy runs full.

We succeeded in securing the attendance of seven of these French people at the state missionary convention in Shreveport late in April. Two of these seven were Evariste Hebert and John Newman, our ministers mentioned in this article. The other five, Felix Guillory, Thad Guillory, L. Trosclair, Lloyd Guillot and his father, are respected leaders among these good people where the gospel of our Lord is lifting a worthy people to the higher life.

The Undemocratic Liquor Traffic

By MILO J. SMITH

THIS is the age of democracy. The right of the people to rule themselves cannot be questioned in the Western Hemisphere. In a democracy the verdict of the majority expressed in the way provided by law becomes the will of the government.

There was a time only a few years back that the legal right to engage in the manufacture, transportation, exportation, importation and sale of alcoholic liquors was upheld by the government. Then, if anyone met the conditions under which this right was granted by the government, the selling of liquors was just as legal as the selling of flour or sugar.

Trafficking then in strong drink was a democratic procedure.

However, during this time the people in ever increasing numbers questioned the moral right of the traffic to exist under protection of law and finally the conviction of the people emerged: *that the manufacture and sale of alcoholic liquors is a curse to humanity and should be prohibited.*

This conviction of the people found expression in the adoption of many state prohibition laws, and later, after a majority of the states had adopted state prohibition laws, the eighteenth amendment to the constitution was submitted and ratified by all the states except two. The ratification of this amendment and the passage of the Volstead enforcing act changed the status of the traffic in alcoholic liquors in this government.

A free people had spoken by an overwhelming majority and the liquor traffic was notified to go out of business. On January 16, 1920, a new era dawned in our government's relationship with this business. Of course, it was to be expected that politicians would be slow to recognize this changed situation, but politicians are sensitive to votes and it could be safely forecast that they would conform their judgments in this matter to the will of the people. However in the five and a half years that have passed we have seen not only politicians failing to act as patriotic citizens should, but we have witnessed many groups of our people toying with this outlawed traffic; some for social reasons, some for political reasons, but many for profit.

All this has been creating a new conviction in the minds of the people: that the new curse that the traffic in alcoholic liquor is inflicting upon the American people is that which inheres in all wrong, the refusal of wrong to submit to righteous authority.

Paul said in his epistle to Timothy that "evil men and impostors shall wax worse and worse deceiving and being deceived." This is the law of the downward trend, and the farther we travel the more rapid the movement.

WHAT are we going to do about it? Are we going to say that the civilizing power of Christian truth must fail at this point? Are we going to say that the citizenry of this land cannot enforce in lawful way its righteous judgments? Or shall we lift up an ensign to the nations which will say to all who read that a democratic people can enforce their will and can realize for themselves and their children a Christian civilization? Let the spirit of the immortal living stir our waning zeal as we hear the call of Neal Dow and Frances E. Willard who battled against an entrenched foe until they destroyed his legal prestige. Are we unworthy of their toil and sacrifice? Shall our children be put at the mercy of a heartless traffic because, after others routed the enemy, we slept while the field was re-sowed in tares?

Who Is My Neighbor?

By E. K. HIGDON

Mr. Higdon is a Missionary in the Philippine Islands.

IN a popular sense, a neighbor is a person who lives next door to you. His house is near yours. His chickens fly over the fence into your garden and your pigs push through the fence into his. His baby, crying late at night, keeps you awake and makes you cross; and your dog, barking early in the morning, arouses him long before he wants to get up and makes him start the day in an ugly temper. You live close together, you come into daily contact and unless you have the right attitude of mind toward each other, there will be trouble. Proximity without neighborliness brings strife.

The world is just a big neighborhood, getting smaller all the time, and the people who live in it cannot get along together unless the proper spirit prevails. The danger of today is that the supply of the spirit of neighborliness will not meet the demand. Anyone who sets himself seriously to the task of increasing the supply is engaged in important business.

In his book, *What I Saw in America,* G. K. Chesterton lays it down as one of the things fundamental, that a visitor to a strange country must not discount the people just because they do not eat and act as he does. There would be less unjust criticism and more appreciation of the real character of "foreigners" if every traveler in a foreign land would keep this principle in mind. An Englishman is not a congenital idiot because he insists on having tea every afternoon; he is not a moron because he calls an automobile, a "motor" and gasoline, "petrol"; he is not a fool because he wears a top hat and rides a bicycle. The fool is the man who travels and learns nothing; the person who thinks a man is wrong because he is yellow or inferior because he is short. It is a pity that people with no desire or capacity to appreciate the beauties of other countries and the character of other peoples should be allowed to go abroad at all.

My Ilocano friends like *bagong,* my Tagalog friends eat *balut* and I am very fond of "sauerkraut." I ask them not to condemn the motives and deeds of myself and my fellow Americans simply because I like spoiled cabbage; I promise that I shall not judge another's capacity as individuals and as a nation solely upon the basis that they eat rotten fish and over-ripe eggs. Men do not live by cabbage and fish and eggs alone.

Yet Harry Hervey writing in *Where Strange Gods Call* and describing a voyage from Manila to Batavia says, "We came so close to land that, through the glasses, I could see white breakers slithering across sand and an uncertain cloud of jungle hanging over the beaches like a carefully laid smoke barrage. There was something strange and desperate in the remoteness of that coast line. * * * Beyond were stewing jungles and rivers green with fever; a wilderness peopled with creatures that no amount of profound research or preachment could make me believe were my brothers." Exactly! He went close enough to see their shore line through the glasses and he was dead sure they were not his brothers. Had he gone a little closer he might have found white men there, teaching the natives how to break the ten commandments. I helped bury one such recently. His legal Filipino wife and two or three illegal ones were among the mourners.

On the other hand it is easy to say, "I love the Japanese. I love the Africans. I love the Chinese." We all know sentimentalists who can weep over the benighted masses of Africa but who do not know a single Negro by name. Love is based on knowledge and you can have no deep appreciation of other peoples until you number among your friends certain individual Japanese and until you know by name and nature some Chinese who call you friend.

L. K. Chang well illustrated this point when he said at Indianapolis a year ago: "I remember clearly one afternoon when I sat down quietly with a Japanese friend on the grounds of Silver Bay. We hated the Japanese because we were taught to do so; we hated them from the bottom of our heart and with the soles of our feet. But I sat down with that Christian Japanese and talked as a Christian brother, and as we discussed the settlement of our national differences along the Christ way, we found it was perfectly easy, and we wished that I had been the President of China and he had been the Emperor of Japan—then we should have had no more trouble."

WE can also promote the spirit of neighborliness by cultivating the habit of humility. Humility is a splendid virtue. It serves as a solid foundation for the structure of friendship and good will. There is an ancient admonition that every person going into a foreign nation ought to paste on his baggage and hide in his heart; every tourist would profit immensely if he would seriously consider it before he starts out to "do the world." It is this: "For I say to every man that is among you, not to think of himself more highly than he ought to think."

The white race is not the only one that needs to learn the lesson of humility. A missionary in Manila overheard two Filipino university students conversing as they walked along the street. "If we had the physiques of the Americans," said one, "and our brains, we would be supermen." To which sentiment the other heartily assented.

Individuals of all races and nations must learn to be humble. We must all sit at the feet of him who counted not the being on an equality with God a thing to boast of but emptied himself and took upon himself the form of a servant in order to do the most good to the largest number of wounded men along all the world's highways.

SPURGEON LIBRARY

"Peace I Leave Unto You"

By CAREY E. MORGAN

As a tower of strength Carey E. Morgan has stood among the Disciples of Christ. He loved the brotherhood and the whole brotherhood loved Carey Morgan.

In more than one of the international gatherings of the Disciples of Christ, it was his word that his brethren heard and heeded as they were seeking the way to carry forward together the gospel. For some years, however, his failing health has kept him from the annual conventions. Very recently, with his apparent recovery, the program committee for the Oklahoma City convention, sought to have him give one of the chief addresses in this approaching gathering. His last letter written to the office of the United Christian Missionary Society but a short time before his death expressed his regret that ill health forbade his promise to be present.

It seems extremely appropriate that there should appear at this time, when the brotherhood mourns his passing, the message which he gave to the International Convention of Disciples of Christ in Los Angeles in 1915. It was given as the address of the president of the American Christian Missionary Society. It was regarded as most timely and could well have served as the message which Mr. Morgan was asked to bring to the Oklahoma City convention.

IF it is possible to judge of Jesus' purpose concerning our people by his gracious presence with us in the past, I am certain that he signals to us to go forward. He has not led us on only to disperse us, or to find a comfortable place for us to go into camp, or to release us from further obligation, or to give us an honorable discharge. As of old, the ark and the shekinah, the pillar of cloud by day and the pillar of fire by night, go on before. The day of God that gladdened the prophet's eyes is still in the future. It is with us as it has been with all God's people through the ages; his greatest promises are prophecy, not history. The past is shut up against us. No road into it has been left open. It closes in on us and crowds us by the will of God into the future. The past is to instruct us. It is to help us run our lines, as blazed trees help the surveyor; but the past is no fixed mold for us, into which, whether or no, we must pour our metal. We are not Chinese—we are not tethered by a short tether to some ancestral post. We are not to reproduce history; we are to make history. * * * *

There is involved in our plea and in our historic position the obligation to keep the unity of the spirit in the bonds of peace. We who plead for peace must keep the peace among ourselves, or stultify ourselves and cancel our testimony in behalf of unity. Does this mean that we are never to have any difference of opinion, that when one of us takes snuff all the rest of us are to sneeze? Who is to lead off in this mighty nasal chorus? I thought we had agreed to disagree about things and unite about a Person. When I came into this fellowship I came thinking that my mind should have elbow room—that I should never be cramped or crowded into any pent-up theological Utica—that I should have the right to do my own thinking, and that I should accord to my brethren the same privilege; that I could continue in the liberty wherewith Christ had made me free. Was I wrong about that?

There never can be any Christian unity without Christian liberty. The Roman church sacrificed liberty for unity. Protestantism sacrificed unity for liberty. The Apostolic church had unity with liberty, and these were linked together and vitalized by loyalty. That is the trinity of victory. We are to be left free. If a church prefers a tuning fork to an organ, let it alone. If it chooses to send out and support its own missionary, it is well within its rights. If it wants to make its service formal, even to the extent of having a ritual, who shall say "No"? If the preacher wants to wear a gown in the pulpit, let him. If a church prefers to send delegates to the conventions of the brethren, surely no other church can forbid it. If it chooses, rather, to withhold credentials from its representatives who may attend the conventions of their own accord, I hope we will continue to receive them as brethren in Christ. Surely there can be no coercion among free disciples.

These are all matters of opinion. They are not questions of faith, and so are not to be made tests of fellowship in the church. Is the church loyal to Christ? Does it acknowledge him to be God's son? Does it declare its allegiance to him? These are the vital questions, and this alone should be allowed to affect the fellowship at the altar or in the world field.

No, we will not all think alike. There is nothing of that sort in our plan. We will always have differences of opinion. Nobody wants graveyard peace. Some people act as if an argument had horns and was as destructive as a bull in a china closet. An argument may be Christian and may do good, if the men who engage in it are Christian and remember that they are brethren. Differences of opinion are a sign of life. We are a growing people and an aggressive people; and we are alive, which means that we think—which means that we will not all think alike. It is the unity of the spirit which we must keep in the bonds of peace if our great plea for unity and peace is to be effective.

There are two types of folk among us who make our unity difficult, and who threaten the continuity of our forward movement.

There are those who constitute what you will permit me to call the rear guard—the folk who act as if they wanted to stay in the past; who want to go into camp, or stay on some ancient mount and build memorials to the fathers. Among these is the "weak brother" we have heard so much about. Shall the slowest man among us determine our gait? That would be to give "weakness" an immense amount of power. Shall we gauge our progress to suit his uninstructed conscience? Shall we do nothing to displease him, and so do nothing in order to please him? What shall we do with him who glories in his weakness? We must not leave him behind if there is any way in the world to help it. We might slow down a bit on his account, but we dare not stop on our Lord's account.

But those in our vanguard are as threatening to our peace as our rear guard. These remind me of what Senator Carmack said about Theodore Roosevelt. He said that Mr. Roosevelt was like Tom Bellamy's horse, "whose natural gait was running away." There are among us those who snatch our banner and rush on ahead at break-

neck speed. They are committed to unity, as the rest of us are; but they go so fast in the interest of unity that they leave their own brethren behind, although not fast enough to catch up with anybody else. The result is unity in isolation—a sort of disjointed cohesion, an inverted mathematical process of adding by subtracting—a new method of getting the total by division. I like these brethren who are trying to break into the future prematurely. They surely do go up the highest hill in high gear. I would not disparage their minds or their hearts, but, man alive, their legs, how they do use them! But I am not discouraged. I am still in touch with them. When they got so far ahead I could not call to them, I telephoned them, and now I use the wireless. Their speech may sometimes sound to me like the language of Ashdod, but we have one code in common—the language of love. When I communicate with them I use this language, and both of us can understand. Thank God, the wireless instrument in my heart is keyed in tune with all the brethren, and distance shall not change or time alloy my good will for them.

It is with us as it is with the state—our safety and our strength lie in the great middle class. The mass of our brethren are bound together with indissoluble bonds. They love each other and the cause to which they are committed.

There is also involved in our historic motto, "In essentials unity; in non-essentials liberty; in all things charity," the obligation to maintain a catholic spirit, and to preserve a Christian attitude toward members of other religious bodies who hold the common faith. I always feel sorry when I see a small man try to fence up heaven, and then stand guard over the little gap he has let down in his man-made fence. There is no place in our movement for narrowness, for bigotry, for the spirit of intolerance. * * * *

Carey E. Morgan

Born near Indianapolis, Indiana, August 21, 1860. Died in Nashville, Tennessee, May 10, 1925.

We want to wear the one name. But shall we dare to set up an arrogant claim? Shall we speak as if it were ours by right of monopoly? Shall we wear it exclusively or deny it to others or act as if we sought to appropriate it or as if we thought there were no other Christians? If this is our historic attitude toward brethren of other communions, how do you account for the fact that we do not attempt to appropriate the communion table? We do not debar others from this table, but treat them precisely as we do our own, and say to them, as to all, "Let each examine himself and so eat and drink." We do not wear the name as a judgment test, or to disparage others, but to honor our Lord; not to provoke strife, but in the interest of unity, for it is the family name, the only name big enough to include us all. It is not my name or your name—it is our name—the only name possible for the whole church of God.

But, and that is the crux of the matter, if I shall gladly admit that a man may be a Christian, and wear some other name, does that change the fact that the name Christian is scriptural and catholic, and the necessary name of the united church; or does it follow that he is to bring his party name into one of our churches, and wear it as a badge of division, and so weaken our testimony in behalf of unity?

So with the creed. We accept the Divine Person as the universal creed. We believe it is sufficient to get men to believe in him, and love him, and obey him, and that this apostolic creed has in it the prophecy of ultimate victory, and that it is the only possible creed for the whole church of God. But if we gladly admit, as we do, that a man may be a Christian, and believe thirty-nine articles, when one would be enough, and so grant that his acceptance of the more difficult creed does not invalidate his discipleship, does it follow that we must compromise with him, and let him bring his divisive creed into one of our churches? I do not have to deny that he is a Christian in order to refuse to admit his divisive creed into our fellowship.

So with baptism. Our fathers were seeking for common ground. They sought to restore the ancient church in order to restore the ancient unity. To this end they searched the Scriptures, and in working out their plan they found that the ancient name was still the family name, and that the ancient creed was still the universal creed, and that the ancient baptism was still accepted as valid by the church of God; and so was the common baptism, and for that reason the baptism of unity.

Now if I admit that the man who misinterprets this holy ordinance, but who is true to his teaching, and who lives up to his convictions, whose obedience is from the heart, and whose imperfect baptism is the answer for him of a good conscience, may be a loyal disciple of Jesus, does it

follow that I must be untrue to my conviction, or that his obedience would be obedience from me, or that his baptism would be the answer to my conscience, or that he should be admitted with his divisive baptism into one of our churches, and so emphasize differences of opinion, and furnish an occasion for strife—and all this in the interest of unity? If we let him bring his baptism into our churches, why not let him bring his name and his creed and his polity? If we ask him to give up his party name in the interest of unity, and his divisive creed, is it any more unbrotherly to ask him to give up his disputed baptism? These are the very things that have caused strife in the church, and to compromise with them is to continue the strife. Unity has been, and will be, impossible under that plan. No man shall drive me into a corner at this point, or make me deny the discipleship of devout men whose obedience I regard as incomplete. My own obedience is incomplete. I, too, expect to be saved by grace; but that does not commit me to the acceptance of any name or form of polity that has caused division in the church of God. According to Jesus' own words, unity is necessary to world victory. The big question with me is not whether the individual may be saved, but can the world be saved by any divisive plan?

If we are to be true to our historic motives, we must be brotherly, but the best way in the world to be brotherly is to urge eagerly this great brotherly plan which has at the heart of it the common name and the common creed and the common baptism.

There is involved, also, in the very genius of our position, and in our effort to gather the one flock of God around the one shepherd, the obligation to make our plea spiritual. The thing we are trying to do can never be done by syllogisms alone, or disputations, scholasticism or intellectualism. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." We ought to bend every effort to lead our people into a larger spiritual experience. It is more important that our churches should be Christian than that they should be called Christian. It is well for us to know the true creed; but it is a matter of far greater consequence that we should live it. Baptism has its place in the plan of God, but without its spiritual antecedents and its spiritual consequents it is only an imperfect bath in water. If it does not bring us into Christ, if, with its antecedents, it does not result in making us new creatures in Christ; if it does not bring us into the holy communion of Father, Son and Holy Spirit, it will profit us little, no matter how it may be administered. To fail in its purposes would surely be as fatal as to fail in its proper administration. When we uncover the Lord's Table it must not be to emphasize differences of opinion or recall ancient controversies, but to bring our people into communion with the Man of Sorrows, that they may "have fellowship with his sufferings and come to know the power of his resurrection."

No Pilots We

Would I were one of those who preach no Cause—
Nor guide mankind with meddling finger tips;
But let each star that moves without a pause
Shine as it list—as potent when it dips
Beyond their ken in visual eclipse
As when it blazes in a darkling sky,
Regnant and beautiful, while with mute lips
Men bow the head in worship, or in shy
And inexpressive words admit that God is nigh.

We are no pilots: let us trust our bark,
Miraculous, alert, not made with hands,
That feels a magic impulse through the dark,
And leaps upon the course it understands
From shores unknown to unimagined strands;
Resists the helm we give it, but divines—
Being itself divine—divine commands;
And answers to no compass save the signs
Encircling deepest heaven where the Zodiac shines.

—John Jay Chapman, in *Atlantic Monthly, March, 1925.*

Pilots Are We

The winds of passion and of circumstance
Beat on our fragile bark of destiny,
And every shifting gust and fickle chance
Of storm or calm seems mightier than we.
The tides move rhythmic'ly, resistlessly.
Stars in their courses, careless of our fret,
Rise as God calls them from the orient sea,
Move as He bids, and, as He bids them, set.
Wind, tide, and stars ask not our puny aid; and yet—

Pilots are we; and the divine commands
Come from the deep mysterious heart of things,
Not to the ship, but to the man who stands
Grasping the helm with brave though trembling hands,
Steering by a star, while in his heart he sings.
We needs must trust the billowed sea that rings
Us round with mysteries 'til the senses reel;
Listen to every whispering voice that brings
Divine commands, each cosmic impulse feel,
Accept the tides and stars—yet labor at the wheel.

—Winfred Ernest Garrison.

John Barleycorn in Canada

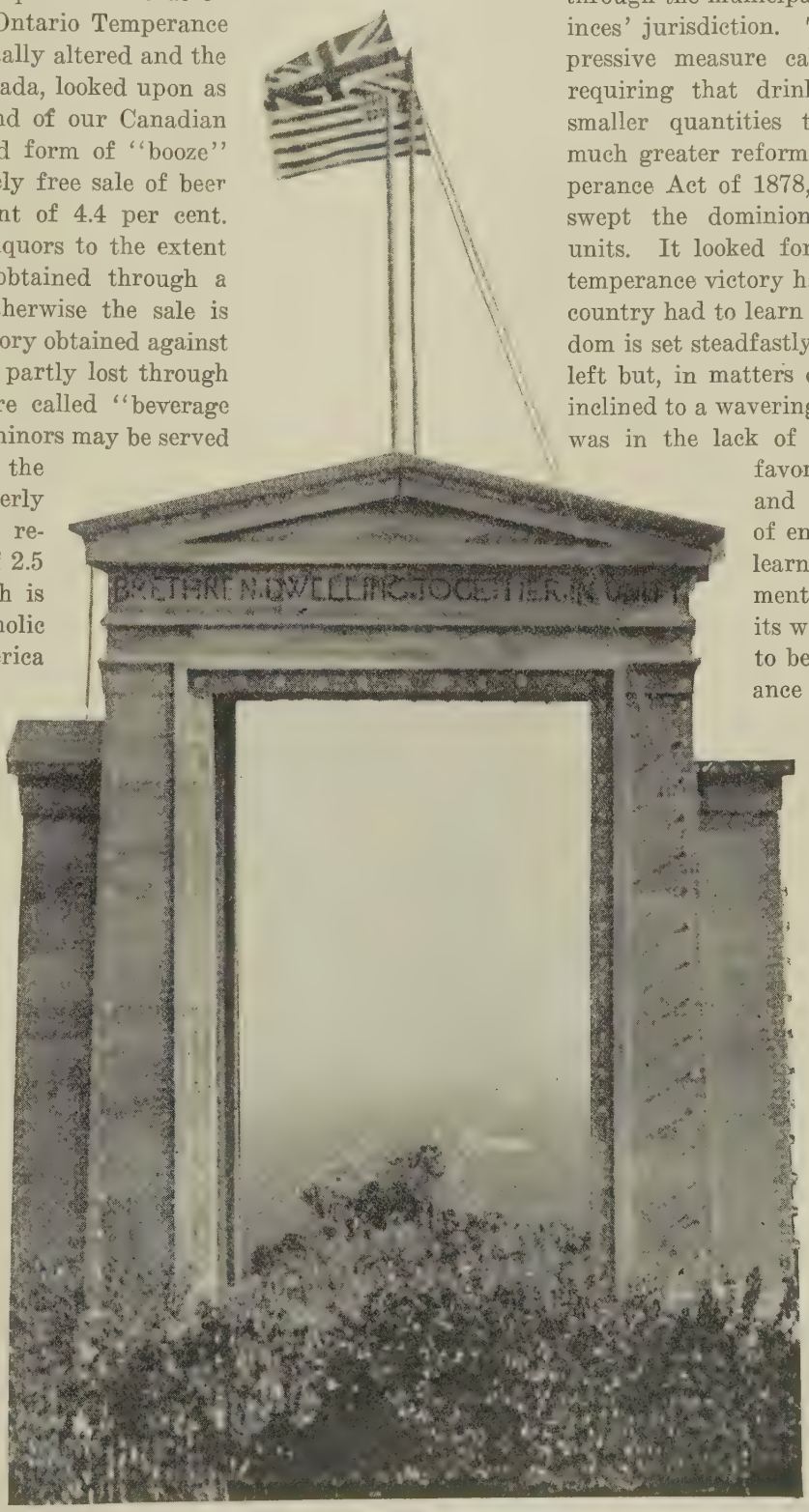
By REUBEN BUTCHART

As the editor of "The Canadian Disciple," Mr. Butchart is one of the outstanding leaders of the Disciples of Christ in Canada.

IF there is a presiding genius in the fight against alcohol in Canada he is at this moment in the position of a general who has had reverses on his right and left and has just learned that his center is driven back. This last battle area communiqué means that on May 21 in Ontario the Ontario Temperance Act (1916) is fundamentally altered and the premier province of Canada, looked upon as sane and safe background of our Canadian life, comes under a mild form of "booze" through the comparatively free sale of beer with an alcoholic content of 4.4 per cent. The sale of spirituous liquors to the extent of 16 ounces may be obtained through a physician's warrant; otherwise the sale is restricted. Thus the victory obtained against the open bar in 1916 is partly lost through the opening of what are called "beverage rooms," where any but minors may be served at tables with a beer of the above strength. Formerly the sale of liquor was restricted to a beverage of 2.5 per cent strength, which is over double the alcoholic strength allowed in America under the Volstead Act.

The temperance people look with fear on this new departure, for it means the probable debauching of a younger generation with a taste for drink. Since 1916 this new generation has had a great start towards freedom from John Barleycorn's wiles. Now it is realized that at a single stroke much temperance work has been undone.

Canada has had some outstanding temperance advocates both in and out of public life. The most notable examples are Sir George Foster, senator, and the recently lost Frank Spence, of Toronto. The fight has largely been carried on separately by the nine provinces of Canada; for while the Federal government controls the manufacture, customs and excise affecting alcohol, the distribution of drink is through the municipal units under the provinces' jurisdiction. There was an early repressive measure called the Dunkin Act, requiring that drink be dispensed in no smaller quantities than five gallons. A much greater reform was the Canada Temperance Act of 1878, which in a few years swept the dominion through the county units. It looked for a time as if a great temperance victory had been gained, but the country had to learn that human nature seldom is set steadfastly toward either right or left but, in matters of reform especially, is inclined to a wavering course. The difficulty was in the lack of sufficient sentiment in favor of a halfway measure and the slender machinery of enforcement. We had to learn that temperance sentiment is one thing—fine in its way—but that it requires to be reenforced by temperance convictions. In the history of repressive laws it is temperance conviction that secures "convictions."



The Canadian Side of North America's International Peace Arch, at Whiterock, British Columbia

Canadian temperance began with moral suasion and pledge-signing crusades, just as it did in the United States. Since 1846 the famous Maine Law became the battle cry of Canada. Older people carry memories of the good work done by the Sons of Temperance, the Good Templars, the Royal Templars of the 1870's and 1880's. Following the lead of the United States, came a generation that began to buckle on the armor of repressive legislation. In 1855 the

eastern province of New Brunswick had a prohibitory law, but it was largely ineffective. In the 1900's referendums, both Dominion and Provincial, became popular, and with temperance teaching in the schools, supplemented by the persistent and powerful agitation of the Dominion Alliance (which had Provincial branches) the long fight against drink began to be effective about 1905. Steadily, repressive victories were won under a form of local option. In the war year of 1916, under the prevailing idealism and necessity of conservation everywhere in British countries, the Ontario Legislature at one stroke gave us practically prohibition of sale, the chief blessing of which was to "banish the bar." Then in December, 1917, the Dominion government gave Dominion-wide prohibition of sale and, for a time as a war measure, prevented the manufacture of drink, its importation or transportation.

THESE were halcyon days for temperance. For about seven years some of the provinces enjoyed a varying form of prohibition, which, however, was far from perfect after the withdrawal of the Federal restrictions. After that, Provincial control obtained and a wet province like Quebec could flood its neighbor Ontario with an enormous stream of drink. Quebec, as well as the western province of British Columbia, has been consistently in the wet column and their system of so-called "government control" has effected the moral and economic debauching and debasing of thousands, while adding tremendously to provincial revenues.

One by one the western provinces of Canada swung back to "government control"; Manitoba in June, 1923, Alberta a few months later with Saskatchewan following; until by November, 1924, Canada had but four provinces in the (comparatively) dry column, namely Ontario, Nova Scotia, New Brunswick and Prince Edward Island, or about one-half of Canada's nine million population. Since November, 1922, seven out of the nine provinces have become wet. This declension can partly be accounted for in several well defined ways. We relied too much on legislation and overlooked education and publicity. Greater still the bootlegger's amazing operations, as everywhere, have won many thousands to an undiscriminating opinion of the laws, since no law, human or divine, but has those who defy it and violate it.

Our great source of weakness has been the urban populations, in many of which a large foreign element, used to greater freedom in other lands, failed to rise to the demands of Christian citizenship. As elsewhere, the temperance strength of Canada lies in its rural peoples. Bootlegging, the sale of native wines unrestricted, the rich man's "cellar" as against the poor man's "hip-pocket," all helped to create a sentiment against any restriction whatever.

The effect of the whole debacle of the temperance battalions is, at least temporarily, this: to emphasize the need of more education and moral suasion in order to provide a background where restrictive laws will be respected and defended by a purposeful citizenship. In spite of well established gains, like the economic saving and increased purchasing power of the masses under prohibition, the indisputable decrease in crime and lowering of arrests for drunkenness, we are now forced to learn again that no law is wisely placed on the statute books unless the morality of the people sufficiently justifies it.

Canadian laws have not prevented a vast sale of drink into the United States by way of the lakes and portless shores where evasion is easy. It is the commonplace of Ontario liquor trade tactics to load a motorboat with cases of whiskey consigned to "Cuba," and have the same boat and crew back in two hours for another cargo. This is actual, not humor. It is the transportation and export laws that are at fault. Our distilleries and breweries, entrenched in a besotted appetite in a portion of the populace, have such political influence that they make for Canada's shame in helping to debauch a neighboring people.

But the church and temperance people of Canada are at this moment more awake than they have been for years. A Dominion organization is in control of the fight. Though our lines have been driven back, it is but a wavering of the forces for God, a swing of the human pendulum. The moral forces of Canada will again go forward to victory. It is written in spiritual laws that Canada must emerge some day a dry country.

For Your Mental Stimulus

IF ponderous articles on the subject of war and peace are too great a mental exercise for hot days of summer, try over the following on yourself. They are questions furnished by the Commission on International Relations of the Congregational Church and will prove more stimulating to mental activity in forming definite opinions on these important matters than mere statements on the subject.

1. What should be the attitude of the Christian church toward war? On what principles do you base your reply?

2. What is your understanding of the term "aggressive war," and is "aggressive war" ever justified?

3. Do you approve the World Court idea? If you do, where is its chief value? If you do not, where is its chief defect?

4. Why, in your opinion, is the United States not a participant in the World Court? On what basis do you believe the United States should join?

5. Do you think that Christians in America have a special duty toward Japan in view of the way in which Congress has annulled the so-called "Gentlemen's Agreement," and if so, what do you think ought to be done?

6. What do you think is the best way to cultivate interest in Christian international relations? Will you express your opinion of the relative value of these three ways: (*a*) by pulpit presentation by the pastor, (*b*) through lessons for adult classes and discussion groups, (*c*) use of special speakers in forums, etc.?

7. What, in your judgment, is the relationship between the program to secure Christian international relations and the whole missionary program of the church?

The Work of the Board of Temperance and Social Welfare

By ALVA W. TAYLOR

Social Evangelism; Constructive Social Work; Missionary Temperance

Social Evangelism

THROUGH lectures, addresses, sermons and written articles we ceaselessly promote the social gospel. Colleges, churches, assemblies, lunch clubs, labor unions and almost every type of public assemblage is open to this work. Some 300 addresses have been delivered the past year. Written articles would fill a small volume. Recently we were invited to address the famous Hungry Club of Pittsburgh. It is made up of business and professional men. Five years ago we were there investigating the steel strike and were heartily denounced by the business interests of the city. Now they listen like good sports to an address on the fundamentals of the labor movement.

The most significant single piece of social evangelism was that of the Religious Emphasis Week in Des Moines. For eight days the religious forces of the city devoted themselves to a simultaneous city-wide campaign of social evangelism. The local committee organized 1,200 church folk for work, and nearly a score of us from abroad joined them in the effort. Beginning with audiences that totaled 14,000 at the end of the week they reached 28,000. Several other cities are asking for such campaigns and the social service secretaries hope to answer these requests through their united work under the Federal Council of Churches.

Constructive Social Work

THERE are two phases to this part of our work: (A) Social Surveys. (B) Conferences and the Cooperation of Social Forces.

Social Surveys. We have for some time had several rural church and community surveys completed, but have had no means of publishing them. Now a good friend has made publication possible. We hope to put them in print within a few months.

The cotton mill villages of the Piedmont region offer a new type of social situation in America. They are owned by the companies from schoolhouse and home to factory. Feeling that the men active in social work on behalf of the churches should keep alive on the matter of investigation, and that each year should see at least one significant contribution to the knowledge of social problems, a number of the social secretaries have agreed to make a study of this new type of American social life.

A survey of the housing situation among the Negroes of Indianapolis, as typical of one of our northern industrial cities where there has been a large migration from the South, will be made the coming year. There has been a goodly force of volunteers enlisted. Flanner House, the Disciples' social center, will be the pivotal point for this study.

A study of industrial conflict will be undertaken by a group of the social service men. It may cover a year or two of work. The method will be to get a frank statement from each side to a strike or lockout, study the course of the conflict and, several months after it is settled, make a study of its effects. The purpose is to discover technical ways and means to prevent industrial strife.

Cooperation of Social Forces. This work is done largely through conference. We believe that every social problem can be settled in the spirit of good will and brotherhood, but that good will and brotherhood can function only through understanding and cooperation. The great need then is to get conflicting elements together in conference. As social conflict is chiefly industrial, racial and international, the conferences are concerned mainly with such groups.

The industrial and community conferences will be pushed with increasing efficiency through the provision now made, by the generosity of Arthur Nash, to employ an organizer. James Myers, who has done such notable industrial work at the Dutchess Bleachery, has been employed by the Federal Council of churches for this purpose. He will help the local social and church forces to organize for the conferences and, it is hoped, will also set up, in cities requesting it, such great campaigns of social evangelism as that held in Des Moines. More than 150 conferences have been held, some fifty of them in industrial cities.

The national interracial conference held in Cincinnati was so successful that another will be held the coming year. Meanwhile the work will be pushed through local churches and communities. The Indianapolis housing survey will add materially to the fund of knowledge upon which such work can be successfully done.

The very successful "Sunday" put on at El Paso last year in connection with the international convention of the American Federation of Labor will be repeated this year at Atlantic City. If continued from year to year it will do much to cultivate good will between labor and the churches.

The most important single conference just ahead is that to be held in Honolulu the first two weeks in July. We were honored with election as one of the twenty-five delegates from the United States, and W. H. Hoover generously made our attendance possible. There will be delegations from each of the lands on the north

(*Continued on page* 55.)

Wanderland ~ Wonderland

"Land of the Pilgrims' Pride"

By Lucy King De Moss

THE Fourth of July party had been such fun, and the ice-cream in the form of flags and cannons and forts was the best they had ever tasted. Now they were going home, Elspeth and Madge and Betty, and their mothers walked behind them, talking about everything and everybody, but mostly about Elspeth and Madge and Betty:

"Elspeth was too darling for anything in that powdered wig!" said one mother.

"But Betty! How adorable she was in that quaint, silk overskirt," said another.

"Oh, but Madge! With that flowered hat tilted down over her yellow curls," said Elspeth's mother.

Anybody could see that each mother was as proud as possible of her little daughter, dressed up in the finery of Colonial days, long ago.

The girls weren't doing much talking. They waited until they could sit down comfortably on a certain bench under a big tree in Elspeth's yard, where they could say some things privately. There was a serious matter to face. So, when they came to the corner—

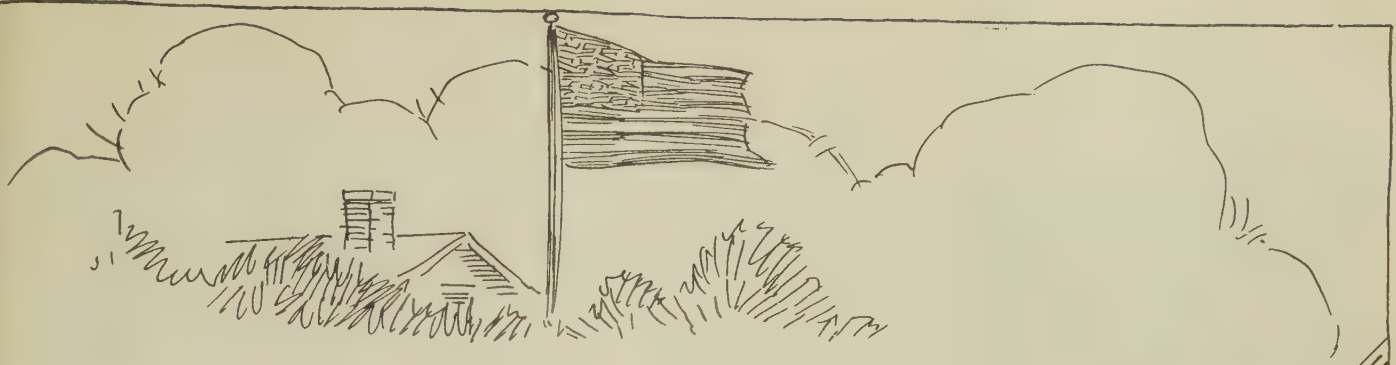
"Mother!" called Betty, and "Mother!" called Madge, and then, together, "May I go to Elspeth's, please?"

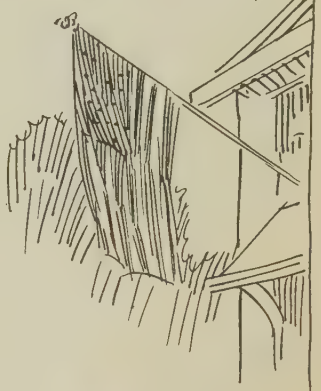
"Yes," said both mothers, "for just a half hour."

Presently the three of them sat on the bench and still they said not a word. They were remembering the talk they had heard that afternoon, after their pretty tableaux and songs. The man seemed to have heard nothing in the songs but the one line, "land of the pilgrims' pride," for all his talk was about that:

"Daughters of the American Revolution, and your children, you are the descendents of those brave women who came to this country with their husbands and fathers, seeking a new world, where liberty and justice and Christian ideals might reign. There were women and children of many different nationalities among those pioneer ancestors of yours and yet they were all one in purpose. Differences of tongue and custom were forgotten.

"Imagine what would have happened if one little group of women had drawn off to one side and another group to that side,





and the children of the first had been forbidden to play with the children of the other. What heartache there would have been. History tells us that they all gave of their gifts and their talents and their knowledge, for the good of all. And you remember that the people who lived in this new country, very queer in their skins and feathers, were kind and generous to the newcomers.

"In the street of this very city, not long ago, I saw something that made me wonder. I was passing a schoolhouse, a great, noble building, which might have been the coming true of the dreams of those first pilgrims, and I saw a little girl with big, brown, frightened eyes and trembling lips, backed up against the stone coping. Standing a little distance off were three or four other girls, laughing and pointing at the brown-faced girl and imitating her strange English. As I passed her, the girl was saying under her breath, 'They maka me sorry I come to this A-mer-i-ka to live.' "

There was much more to the man's talk and a great deal that they did not understand, but they remembered only the first part.

"Do you think he could have meant Francesca?" said Madge, softly.

"I was wondering that, too. We did that very thing," said Betty.

"Yes," said Elspeth, honestly, "we did, and I have been ashamed ever since. But I didn't tell her I was ashamed—"

"And then school closed," said Betty.

"Oh, there was plenty of time, only I wasn't brave enough to say it to her."

"I know where she lives," said Madge.

"And Miss Helen would go with us," said Betty, eagerly.

"Let's do it. It would be interesting to have her in our class."

"She could tell us about Italy."

"Perhaps she has been in Venice!"

"Oh, I'm so happy—just like a soap bubble," said Elspeth.

And they crossed the yard, arms clasped, three Colonial ladies singing, "Land of the Pilgrims' Pride," and taking longer steps than any Pilgrim maid would have dared.

Going to Convention in China

By DOUGLAS S. CORPRON

Dr. D. S. Corpron.

Going Ashore at Chong Miao

GOING to a convention in America and going to one in China are two quite different experiences. In China it is more than a matter of a few comfortable hours on a train, especially if you live and work, as we do, in the farthest outpost of the Mission. Luchowfu is little more than a hundred miles from Nanking, the Mission headquarters and place of convention, but to go directly to Nanking overland would mean to walk or be carried in a chair through bandit-infested country; so we follow the rivers in an indirect way. If one is very fond of the inconveniences of camping out he is in luck for that is what it means.

With bags, boxes, bedding, and enough food for a week's journey, with messages and packages from missionaries in Luchowfu for friends in Nanking, and orders for a hundred or more things to be purchased in the metropolis, we left home at two o'clock on Wednesday afternoon. My wife, the baby's *amah* and I walked the mile to the river where the sailboat we had hired was moored. But the luggage, including the baby, was carried at the ends of poles by coolies.

When we arrived at the river we found a twenty-five foot scow awaiting us; the vessel upon which we were to spend the next two-and-a-half cramped days. The cabin occupied the rear half of the craft and this the four of us shared with the three members of the crew and a Chinese passenger. We obtained a bit of privacy by draping bed sheets and dressing in the dark. The forward deck and floor of our bunk was made of loose, teetering boards, the cabin roof of straw matting, and the sails, with all of their much patching, still were about one-third holes. In the part that the crew claimed they kept besides bedding, small Chinese stove, stove-wood, pots, pans, and a supply of rice and vegetables.

There was no breeze to fill our sails so two of the crew walked along the bank and pulled the boat by a rope attached to the top of the mast. This tracking was continued until nine at night when we came to the mouth of the river, or rather the mud-bar at Chow Lake where the mouth of the river is during the rainy season. Chow Lake is one of the three or four large lakes which act as an overflow for the Yangtse River. If it were not for these outlets, the high muddy waters of this stream would overflow its low banks more often than it does and bring increasing famine to the already starving people. So part of the year the river flows up and part of the time it flows down, and right now it doesn't flow at all. Still there is water in the river above the lake because the mudbar at its mouth acts as a dam, and there is practically no drop in its bed from Luchowfu to the mudbar.

Bright and early the second morning three water-buffaloes were hitched to the front end of our boat and we were hauled for several thousand yards overland from the river to Chow Lake. Because the bar is kept slippery by pumping water over the part used, the crossing of the bar is made as easy as Tennyson could have done it. I put on my rubbers and got off for a picture.

Until three in the afternoon two of the boatmen leaned heavily on their bamboo poles as they walked along either side of the front deck and poled us slowly across the shallow bay to Chong Miao (Central Temple), where we were to await a favorable wind to take us across the lake. We anchored out and went ashore in tubs which were for hire. We entertained ourselves by visiting the temple here and watching the worshipers.

The morning of the third day brought us a favorable wind and we started across the lake with full sails. The day was warm and all on board slept except the man at the rudder. A little before noon the wind disappeared and left us at a standstill in the middle of the lake. Then it dawned upon us how gorgeously and soothingly quiet it was. It was almost the first time since our arrival in China that we had been away from people and the incessant gabble of voices; away from the loud scolding shouts of the oriental female disciplining her numerous undisciplined offspring or quarreling with her neighbor. In the good old Cascade Mountains of the State of Washington it is easy to get away from folks. Not so in China. People are too thick for even a breath of good fresh air. So we took full advantage of our opportunity and let the crew sleep.

The breeze came up again all too soon and carried us to the mountain-fringed east shore. We arrived at Chowshein, a mile below Chow Lake on the Chow River, at dusk and the boatmen transferred our many bags and bundles to a cabin in the hold of the Wuhu launch's towboat, after much dickering with the captain of that craft about price. Once inside the six-foot-cube cabin we found two benches, each two feet wide, for us to try to sleep on. We hung a sheet so that the *amah* and the baby had one bench, and by having our heads at opposite ends my wife and I occupied the other throughout the night. Before going to bed, however, we went ashore and ate chicken noodles at one of the eating shops. We had eaten in the same place on our way up to Luchowfu last fall and at that time were charged exorbitantly for the food we ate because we didn't talk price first. So this time we discussed the matter before entering and by threatening to go to another shop we finally set the price at less than half of that of the previous visit.

Still at Chowshein, we were awakened the next morning by the noises characteristic of Chinese passengers boarding an overcrowded river boat. The calls of boys selling eggs boiled in anise-flavored water, or

Dr. D. S. Corpron.

Phyllis Ann Corpron Starting to the China Mission Convention

Dr. D. S. Corpron.

Crossing a mud bar in a sail boat was one of the novel methods of travel used in going to the convention

cakes fried in smelly deep grease, or peanuts, waterchestnuts, or sunflower and watermelon seeds, made up not a small part of the uproar. The songs and the call of the beggars also added a bit to the noises as these members of the "Guild of Leisure" plied their trade from tubs, which they paddled alongside of the launch.

We spent most of the time on the roof of the towboat where the checked baggage is kept, and amused ourselves by watching the passing scenery, reading, writing letters, or watching the crew lose their money at Mah Jong. We arrived in Wuhu at half-past-five in the afternoon and after leaving most of our baggage at a store near the river we took rickshas to Mr. and Mrs. Plopper's home where we spent the night and got a much needed bath. It had taken us three-and-a-half days to make the trip from Luchowfu to Wuhu, a distance of but eighty miles.

The morning of the fifth day we left Wuhu on the fine, clean, roomy river steamer Kiang-Hsin. It was such a change and contrast to the cellar-like, dingy, dusty, crowded towboat, one-third of whose passengers were forgetting their troubles in the rising smoke from opium pipes, and another third sipping strong wine. I watched the opium smokers for a while from a point of vantage at the top of the ladder leading down into a large cabin. They reclined in disorder upon bedding rolls about the cabin floor, each beside his small opium lamp, to which he turned from time to time to warm up more narcotic for another dream, which opium he fed to a cone-shaped pipe bowl at the distant end of a three-foot pipe stem. On the other hand, the English-managed steamer furnished all the comforts of an American hotel—a roomy stateroom, a reading room and foreign style meals.

We arrived at Nanking at noon and bargained for a carriage to carry our bags and ourselves the four miles to Drum Tower, the center of the walled city, to the Sarvis home, where we were to be guests. Before the opening of the convention I found time to get my dental work done and order shoes made for all of the Vierling family and our own supply for our return into the interior. We also had buying to do for many others at Luchowfu before our return. That is the lot of whoever goes to conventions.

In order to get to convention we had to use many kinds of conveyances: the coolies' carrying pole, a sailboat, water-buffaloes, tubs, a launch, rickshas, a river steamer and a horse carriage. No wonder going to convention was pushed off on us, the youngest members of the station!

Through the Eyes of a New Missionary

By Mrs. Lois Russell

ON the 13th day of November we reached Bolenge, the station of our dreams. It was a privilege to meet all the Congo folk at the Lotumbe conference at the very beginning of our term of service. We are so happy to be located at Mondombe, which we think the best of all our stations. We would not be any place else—even in America. The Pearsons, Miss Mitchell and Miss Wells are wonderful folk and we just marvel at the amount of work they are able to do and how congenial they are. We could not have picked a better group of people for co-workers.

And the native folk are certainly lovable. Although we cannot talk much of their language and it is difficult to understand them when they talk, we already feel the cords which bind all who come to Africa. And especially are the children adorable. Some of them are very pretty, with their shining teeth and bright eyes.

It is hard to realize that we are in the heart of Africa, for the people are just human after all and do not seem strange. We are living in the home formerly occupied by Mr. and Mrs. Eccles, facing the board path which runs from the river through the entire length of the station, and at all hours of the day people from this village and from neighboring villages pass back and forth on this path. They are not a bit timid and stand in the front door watching all proceedings in the house. While we were unpacking, both front and back doors were crowded with eager spectators, watching from curiosity and longing for some little scrap or just anything we might be throwing away. Every day people come begging empty tin cans or to buy bottles. It would be impossible to supply them with all the bottles they want. As soon as they receive their pay they must buy something to give them the feeling of being property owners.

Shortly after arriving in Mondombe there was an ingathering of all the evangelists and teachers who have been teaching in our outposts. Every six months these folk come in, usually bringing with them all who wish to be baptized. Then a school is held for the teachers to better prepare them for their work, and those who desire baptism are taught the Bible for two weeks. We baptized 120 at this time and you should have seen the happy expression on the faces of both old and new Christians.

That night all the new Christians who wished Christian marriage were married in the church. One couple carried a baby during the ceremony and another left theirs with friends until the ceremony was finished. The expression they use for being married is *bolo ngae*, "hardness itself," literally. And when one gets married they say "one takes hardness itself."

We are enjoying the Congo life so much that we doubt whether we can ever be satisfied at home for a year. Mr. Russell has charge of the work in the carpenter shop, overseeing the carpenters, and I am trying to teach school, but it is difficult to try to teach in Lonkundo.

Mrs. William J. Cox, Madisonville, Kentucky, writes that the missionary society at that place has had a contest recently, adding thirty new members and a number of WORLD CALL subscriptions.

Dr. D. S. Corpron.

The 1925 Convention of the China Christian Mission held at Nanking, April 24-29

The Dawn of Reaping Time

By LELAND H. EMERSON

TWO weeks ago yesterday, January 18, Lee Gway Gwang baptized twenty-four in a newly constructed baptistry in the courtyard of the school. This baptistry is to be placed in the new chapel when it is completed. It seems that the time of reaping is beginning here now. Most of those baptized were young people, but that is a very hopeful sign, for these young people will not have a long background of heathen worship in their lives, as do the older ones who become Christians. We have still to look forward to the baptizing of the first Christian of the second generation, but the time is coming fast. It seems that the young people are the more easily reached, and that we will have to wait until they grow up before we can have a Tibetan church of mature men and women.

Those baptized, included Lee Gway Gwang's wife. He told Mr. Morse not long ago that he had prayed long and hard that she might become a Christian, and that God had made him know that she would be baptized soon. Then, a little later, she came to him and said she wanted to become a Christian. If you knew the two, you would not wonder that the scene brought tears to our eyes as we watched the pastor baptize his own wife, knowing what it meant to him.

A most interesting thing has happened here recently—the sort of thing that people conjure up in their brains as story-material, but never expect to see in real life. It centers around the men who are getting the large timbers for the new chapel from the mountains. They are a bunch of strong Tibetan huskies—men with big muscles and kind hearts, but with quick tempers and a strong taste for *ara* (Tibetan whisky). Last summer Mr. Morse made a contract with them to get certain specified big logs from the mountains, float them down the river and deliver them in Batang.

Just a few days ago, Mr. Morse was called in to see the gang. It was the Chinese New Year season and one of the men had been drinking too much. He had had a quarrel with the leader, Ah-kay, and in the heat of the moment had stabbed him. Dr. Hardy was called in and the man was taken to the hospital. He had been seriously wounded, but he will probably recover.

The next day, Mr. Morse called at the hospital with the double purpose of seeing Ah-kay and discussing the probable delay in the fulfillment of the timber contract. Ah-kay said, "We expected to deliver the timbers in a few days, but now, because of this misfortune, I am afraid you'll have to wait a long while. Here I am in the hospital, and the next best man in the bunch is in jail for stabbing me. But if you'll get him out of jail, we can get the timbers pretty soon." Mr. Morse went to the local official and talked it over with him. Under Chinese law, the man could only be released if a bondsman could be secured to insure his later return to prison. This was reported to Ah-kay. He said, "I didn't mean that. I meant for them to release the man and let him stay out of jail. I don't want him to be punished for this. We had both been drinking and he was not to blame. He is a poor man, and his family is poor, and I want him let free so he can work for them."

The summer day is closed—the sun is set:
Well they have done their office, those bright hours,
The latest of whose train goes softly out
In the red west.

The official, on hearing this, expressed his surprise. He said he had never heard of such a thing before. He arranged to let the man free, but secured a bondsman to guarantee his good behavior in the future. Then a meeting between Mr. Morse, the wounded man, the official and the prisoner was arranged. The official let the prisoner free, but not before a long talk with him. He produced the bloody dagger that had been used in the fight and said, "We are going to let you free. With this dagger you tried to kill a man. If you had succeeded, I would have had to order you killed also. Having wounded him, you ought to be kept in prison for five years. But the man that you tried to kill has asked that we let you free, so we are doing it. Here is the dagger you used. I am giving it back to you so that you can keep it. Every time you look at it I want you to remember that you tried to kill a man with it, and but for his intervening in your behalf, you would be in jail on account of it. And I want the memory of this to keep you from using a dagger again."

The next day I was walking down Main Street in Batang and my curiosity was aroused at a large crowd a hundred yards or so away. I supposed it was a lama ceremony of some sort, but when I got near enough I could see that in the center of the crowd, on a box, stood Lee Gway Gwang. He was holding a dagger in the air and preaching as though his life depended on it. I didn't have to listen to know what he was talking about. He was using the story of the stabbing and the forgiveness to show the difference between Christianity and Lamaism. In Buddhism, the man (Ah-kay), who did the forgiving, was an absolute outcast, for he is a butcher by ordinary occupation, and there is no sin greater than being a butcher of beef and hogs. In Christianity, Lee Gway Gwang taught, the man's standing was high, for he had performed a noble act of forgiveness. I think the people got the point. Their natural humanity has made them praise Ah-kay quite highly, but their unnatural religion, if they were consistent, would make them condemn him as a sinner of the worst type. Christianity stands here with their spontaneous humanity, which goes deeper than their Buddhism. The result of it all will tell in favor of Jesus Christ.

A Remarriage in India

World Call is indebted to E. C. Davis of Rath, India, for this interesting item taken from the "Indian Social Reformer" of April 11, 1925, relating the incidents of what is probably the first remarriage of a widow in Central India.

THE Bhatia community occupies a leading place in the commercial life of Bombay. It numbers among its members several mill owners and merchants. Notwithstanding many progressive factors, the community as a whole continues to be intensely conservative in its social life. Child marriages are still far from being uncommon in the community. Unequal marriages, that is the marriage of elderly men with young girls, are not rare. The restriction against the remarriage of widows, which is very strictly observed, is in view of these two facts particularly burdensome in its incidence in the Bhatia community. We have, therefore, much pleasure in recording the first breach that has been made in this restriction, as an historic event in the annals of social reform among Bombay Hindus. The most encouraging features about the remarriage is that it was brought about by the parents themselves who participated in the ceremony. It must be remembered that the remarriage itself is a brave assault upon the citadel of ancient custom and when once the light of reform penetrates it, it may be depended upon to do its work with irresistible energy. The following is the communication referred to above:

"One very notable remarriage took place among the Bhatia community of Bombay at Dumas (near Surat) on the 18th of January. This remarriage is important for this reason; that the father of the bride, who is a millionaire and a prominent member of the community at Porbunder, gave his consent to this marriage and got his widowed daughter remarried to Gordhandas Dhanji, a member of his own caste. Mr. Gordhandas is quite a young man and has shown great moral courage and is of very reformed views. The father of the widowed girl, Thakkar Virji Kanji, is the Nagarseth of Porbunder. His daughter was first married in a very rich family but unfortunately she became a widow six days after her marriage as her husband died of smallpox. Under these circumstances, the father of the girl consulted *Shastris* and *pundits* and with their consent has taken this bold step. Almost all their relatives took part in the remarriage ceremony. The Bhatia community of Bombay has not shown any opposition to this remarriage and the remarried couple and all their relatives have freely interdined as well as taken part in recent weddings and thread ceremonies. That shows the progress the Bhatia community is making in social reform."

Renew my will from day to day,
Blend it with Thine and take away
All that now makes it hard to say
"Thy will be done."
—*Charlotte Elliott.*

Beloved Bolenge After a Brief Absence

By VICTORIA ANN BYERLEE

HOW excited we were, that afternoon of December twenty-nine, as our boat neared Bolenge. We sat on deck and eagerly scanned the shore for familiar landmarks. When the sudden tropical night descended, and the captain said we would spend the night at Inganda, only twenty minutes' walk from Bolenge, our spirits sank. We knew that meant arriving in Bolenge the next morning long before the 5:30 rising *lokoli* had been beaten. We had had such wonderful visions of our reception, with the Bolenge school children, young men of the choir, boarding school boys and girls and other native friends being led in a song of welcome by our missionary co-laborers, as they waited on the beach for our boat to land.

There had been some hard rains and the river was higher than it had been for many years, so Mr. Byerlee took a lantern, and, accompanied by our cook boy, who had met us at Kinshasa, started to walk to Bolenge to see if the road was passable for me.

I sat on deck and watched the native crew of our boat unloading huge boxes of cargo which they carried balanced on their kinky heads. This manner of handling cargo in Congo always seemed quite a feat to me considering the narrow planks spanning the dark water over which they must carry their burden to reach the shore. My attention was soon attracted to two natives clad in long, flowing, white garments and red fezzes. They were over among some empty wood ricks, going through their evening prayers, faces toward the East, prostrating themselves again and again in their worship of a false religion. How we dread to have Mohammedanism come down upon us from Northern Africa.

Later a light was seen twinkling along the shore and soon I was greeting Dr. Barger, who came to tell me he was ready to drive me to Bolenge in his motorcycle. He said as Mr. Byerlee passed through the native village, adjoining the mission compound, a crowd of native young men and boys, playing a game by the light of a camp fire, saw and recognized him. With a great shout of "*Oleko, Lokulakökö,*" the native greeting and his native name, they swarmed around him to shake his hand and welcome him back. This greeting was heard by the white people more than ten minutes before he reached Bolenge. Thus they knew who was coming escorted by a throng of native friends.

Bolenge missionary kiddies off to church on Easter morning to sing an Easter hymn at the native service

Left to right they are: Mac Holder, Roger and Betty Ross, Ben Barger, Lois Hurt, Rex and Wenona Barger, Donald Edwards and Erva Barger.

Seated in the side-car of the motorcycle with a little fellow who had been our table boy kneeling at my feet, holding the ever-present lantern to guide our way, we were soon in that same part of the village and eager voices cried out words of welcome from both sides of the path as we sped along.

At the corner where the road turned, leading one way to the mission houses and the other to the home of our boarding school girls, we stopped. All the girls were there waiting in the darkness and shouted a lusty greeting. They joyfully followed, with some mission boys, to Dr. Barger's house. When I had greeted each one again, I finally had to send them home with a promise to visit them next morning. But first they must follow us to the home of Emory Ross, where the white folks were gathered visiting with Mr. Byerlee, that they might greet him also. So, after all we had a royal welcome that cheered our hearts.

The next morning we set forth to visit the girls in their mission home and immediately began to see changes that had occurred in our absence. How small and dilapidated the house looked with its outside walls cracking and the inside plaster all streaked where the rain leaked through the old *ndele* (thatched) roof! How crowded the rooms with seven girls sleeping in one small room and most of the other rooms accommodating four girls.

In our absence many new girls had come to the boarding school from Christian homes, but many from heathen harems into which they had been sold by their parents while they were yet little children. These young girls, hearing of the advantages to be had in the mission school and realizing that the government is now behind the missionary in his efforts to abolish the harem, ran away from the old life of slavery and sin and sought our protection, hoping some day to have Christian homes of their own. How gladly we welcomed these bright faces into our happy group of thirty girls and how our hearts yearned for a new, substantial, kiln-burned brick, iron-roofed building, large enough to adequately house one hundred girls, for soon we will have to turn applicants away because there is no room. How sad, when we have worked and waited so long for the day when we could get hold of the girls to train them, to have to turn them back for lack of a home for them!

We feel it is so necessary to train the girls and women, for without Christian wives and mothers, how can we have Christian homes in Congo? We next visited the boys' boarding school and found the same crowded conditions and learned

Bolenge Hospital Staff, Dr. Barger in the back

This is a human multiplying machine which multiplies not only the one white missionary's healing power, but also the gospel message which is the mainspring of his service.

that boys have had to be turned away almost daily for lack of room.

How poor the building looked after seeing the beautiful schools in America! Again our hearts yearned to see a beautiful substantial house in place of the sun-dried brick, *ndele*-roofed building of the present. We knew it would cost money, much more even than we will have from the Jubilee fund, but how much longer it would last and how much better it would fill the needs of these bright boys who are making such splendid progress in all lines of education and from whom we expect to get our evangelists of tomorrow.

The church house on Sunday, overflowing with eager worshipers, its walls marred by the school blackboards leaning against them, its uneven brick floor marked where little children had sharpened slate pencils, and its entrance partly filled with a big cupboard of school supplies, was a mighty contrast to the beautiful, costly church houses in America. We wonder how long it will be before Congo can have a beautiful building in which to worship, which does not have to be used as a schoolhouse every day of the week!

Thirteen classes in the church's one room, others outside under the trees, still others on verandas of the homes, five small schoolrooms overflowing, one section of the industrial building occupied by classes, in fact every available space harboring school children and all classes reciting at the same time, is a true picture of the Bolenge school.

I have not mentioned the white people's homes. We hesitate to do so, with four families living in two four-room houses, one family in each house having to board around because they have no place to store or cook their food. Six Congo Bololo Mission missionaries are here for dental treatment and have to live in the industrial building, and Mr. and Mrs. C. M. Yocum have to sleep on the steamer Oregon.

We were happy to see the new hospital, spring-house, and the splendid engineering shop which is nearing completion; these were all needed badly, and we rejoice to have them.

Bolenge's work had grown so wonderfully during our absence in every department; so much so that she looked to us like a big overgrown boy still wearing knee pants! How we long to see her properly clothed.

We are happily at work again, rejoicing over the 196 souls baptized into Christ at Christmas time here at Bolenge. We have faith to believe God will supply all our needs for these people, for it is his work as well as ours.

Bolenge Mission Girls in Front of the Church

Cruisers Versus Factories

By Stella Tremaine

THE Chinese students feel very much aggrieved because the American government proposes to replace the old cruisers on the Yangtse with new ones, and not only to replace the old ones, but also to increase the number of cruisers. They fear that America, in conjunction with other foreign countries, is planning to attack, conquer and partition the country. I tried to explain to them that neither America, nor any other country, has any such intention, and that the reason they keep warships here is to protect people from bandits. The Chinese government is unable to do this, but they can't see it. They say that it is not the desire of the government of China that the bandits attack foreigners, and that the foreigners should not blame the Chinese government. They say that they know that I am their friend and they think that many Americans are, but the American government is not a real friend to China. Of course they are mistaken, but they really believe it, and it makes it hard for them.

Most of the Chinese bandits are not robbers because they want to be outlaws, but because they have been driven away from their homes by war or famine, or in some way have lost all they had and have no way to make a living. I wish that the United States government would spend as much money as they are going to spend to build these new ships, but instead of using it to build the ships, use it to build some factories or to build roads or something to improve China and to give work to a lot of the unemployed people who are bandits. Then the money would do some permanent good and not be just a fleet of boats to sit here and rot in the waters of the Yangtse, year after year, and be a source of ill-feeling between the two countries and a hindrance to the advance of the Kingdom of Jesus Christ.

From New York's Lower East Side

By Rosario Sacca

I KNOW you would like to hear what the Club has done for me and what it means to me now. Well, it means everything to me, and has done things towards my present standing at home, school and street that my own parents could not have done.

Before the Community House ever opened I was the most dreaded boy in Ninth Street, not by the boys but by the janitors and pushcart peddlers. I would gather the boys around me and lead them into scraps from which none of us ever came out with a whole skin. To make a long story short, I was going to the dogs.

Then Miss Bertha Merrill came. That terminated everything that had gone before. She opened the Club, and from the moment I passed into the office and she spoke to me I knew that a change was going to happen not only to me but to most of my friends. As years passed I became more quiet and more mannerly in my conduct. My school studies soon became more advanced and I received promotion very easily, and in the course of two years graduated from Public School 40 of Manhattan. Now I am a pupil in Stuyvesant High School and expect to graduate within another year and enter Columbia University to become a doctor. I am not the only one who has succeeded so far, as there are other boys who are doing the same thing that I am, and I believe if they were asked what inspired them they would say, "My mother and the Community House."

Rosario Sacca

The Campbell Club of Yale

Some of the Splendid Young Life in Training for Christian Leadership at Yale

Reading from left to right:
First row: Messrs. Tinder, Hulen, Hoye (secretary), Cook (president), Professor Archer, Messrs. Sellick and Eric Grimshaw.
Second row: Mesdames Simmons, Tinder, Hoover; Messrs. Saye, Sadler, Mrs. Braden, Messrs. Lankler, Boultinghouse, Mrs. Daniels, Messrs. Daniels and Griffeth.
Rear: Messrs. Braden, Saum, Simmons, Hoover, Roessel, Shafer, Scott, Phillips, Sheets, McCalister and Grimshaw.
Men not in the picture are Messrs. Longmire, Ligon, Lytle, McCormick, Stephens, Williams, Miller, Wilhelm, Hastings, Robertson, Sims, Jaras, Funk and Professor Marshall of Phillips University.
Among the colleges represented are Butler (6), Bethany (8), Hiram (5), Phillips (3), Texas Christian (3), Transylvania (2), Eureka (2), Lynchburg (3), Atlantic Christian (2), Drake (2) and University of Missouri (2).

THE Campbell Club of Yale has enrolled thirty-seven men this year, of whom fourteen are married. A number of the wives have been taking courses in the Graduate School, or "sitting in" on courses in the Divinity School. Twenty-four of the men are candidates for the B.D. degree, and of this number ten will receive the degree this June. Four men are registered as graduate students of religion and candidates for the M.A. or Ph.D. degree. Several men are candidates for degrees in education, psychology, history, chemistry or law.

Among those who have visited Yale recently and addressed the club are Dr. Carl Barnett of the Federal Council of Churches, Dr. Peter Ainslie, and President Cloyd Goodnight of Bethany College. Dr. Goodnight delivered a lecture in Marquand Chapel on "The Contribution of Dr. Robert Richardson to the American Reformation." The club holds a definite place in the life of Disciple students at Yale.

All Joining in the Chorus "Christ is Risen"

EASTER began in Wuhu with singing, while it was still too dark to read. The music was joyous and triumphant as the Bible woman, some of the teachers and a few of the girl students sang in their own language the old, loved Easter music.

At seven o'clock there was a prayer service at the church. It was led by the pastor, Mr. Cheo, who followed the outline for the sunrise prayer service sent from America, which reached me only the day before, but the pastor changed his original plan in order that we might have fellowship with similar services all around the world. We added special prayer for the woman's evangelistic meeting to be held in Wuhu in three weeks. There was a large per cent of the membership present and it was all very impressive.

The church was attractively decorated with bamboo and jonquils. A banner, on which were the characters that mean "Christ is risen," hung from the wall behind the pulpit, while suspended over the baptistry was a white cross with the characters meaning "Christ died on the cross but is now risen from the dead." Mr. Cheo preached a fine sermon and girls from our school sang special music, but our Easter joy was made perfect by the baptism of forty persons and the first communion service with this large number of believers.

I baptized the nineteen women and girls, as I always do, in deference to the timidity and modesty of the Chinese women. The twenty-one men were baptized by our Chinese pastor. Never before has this been done by a Chinese in our baptistry. Charles W. Cheo, after graduating from the University of Nanking, spent three-and-a-half years in Princeton and Yale, receiving his B. D. from Yale Divinity School. He was ordained while in America and is well qualified in training and character to perform all the sacred duties of pastor. He baptized those twenty-one men and boys, several of whom were much larger than himself, with perfect ease.

A distinct life story could be told about each of these forty who were baptized. Seven of them are children of parents who are now Christians. Three of them were born in Christian homes and have no memory of idol worship and the accompanying fears and superstitions.

At the beginning of the communion service Mr. Cheo presented each of the new members a copy of the Bible on behalf of the church. It was the greatest single day in the history of our church and all our hearts were full to overflowing with Easter joy and praise, with the thought, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

CAMMIE GRAY.

Wuhu, China.

SPECIAL emphasis was placed on evangelism in Porto Rico during the six weeks preceding Easter. A number of revival meetings were held. Practically all the churches held some special prayer and evangelistic services during Passion Week. Reports have come in showing that during the time from January to Easter there were in all our churches in Porto Rico 135 confessions and 80 baptisms. However the special evangelistic meetings did not close with Easter. Two revival meetings are now in progress, one in Ciales district and one in Dajaos district. On Sunday, May 3, there were 16 baptisms in Ciales district and 22 in Dajaos district, making a total of 38 in one day.

There has been a splendid spirit among our native pastors for evangelism and fine cooperation in carrying forward the evangelistic program. At a special meeting of all the Porto Rican pastors called by the evangelistic committee in December last, some resolutions were passed, one of which was that we accept as our goal this year an increase of 25 per cent in the membership of our churches. This may be high but progress is being made.

The splendid reports given out from other churches are very interesting, indeed. Let us hope for even greater things next year.

Bayamon, P. R. J. D. MONTGOMERY.

MRS. ATWATER recently received the following letter, written with pen and ink in English by one of the native girls in the Home at Kulpahar, India, who is also the church treasurer.

Dear Mrs. Atwater:

I like to write you a letter about Easter Sunday. From Palm Sunday we tried our best to read, think and meditate about the love of God and the suffering of our de Lord Jesus Christ for our sins. So eve morning after the roll call our women fro the Home took their turn and led the pray meeting. On Good Friday and Saturd we had special evening meetings and t Training Home girls had a program a play in the church.

On Easter morning we went to the churc our hearts filled with the praise of Go and had a very deep and heartfelt sunri prayer meeting. Miss Campbell was t leader. It was a very beautiful and hear touching sight to raise our voices to prais our Creator and Savior with the rising su on Easter morning. At nine o'clock in th morning the girls had their play in th church and in the evening we had preach ing and communion. Our Easter offerin was a little over forty dollars, which we sen for the general fund of the United Chris tian Missionary Society. All the member of the Kulpahar church thank our Heaven Father for his loving kindness toward us.

It is wonderful that our American friend living on the other side of the world lov us and pray for us. East and West ar one in Him. Dear Mrs. Atwater, you d not know me but I know you. I do no know good English but I hope you wil understand my letter. My love to you and all my fellow workers in His field.

Yours in His service,
SHYAM BHABINI BOSE.

WE had good meetings at Easter time with three baptisms, one a patient in the hospital, a Hindu, and the others girls from the orphanage.

C. O. DRUMMOND.

Mahoba, India.

FELINA ORLINA, minister of the Gastambide Tagalog Church in Manila, baptized twenty-four on Good Friday and Easter, and Leon M. Baña baptized six on Good Friday. As the Roman Catholic church makes so much of Good Friday, our preachers employ the opportunity to preach the gospel in a special way then as well as on Easter. Mr. Baña is the minister of the Velasquez Street Church in Manila. Our ten employed evangelists in the Manila district reported a total of seventy-two baptisms for March.

LESLIE WOLFE.

Manila, P. I.

Carrying Out the "Go-to-College" Idea

Front row, reading from left to right: Cora Hodges, Evelyn Pettipeace, Esther Allen; second row: William Tucker, George Jepson Turner; back row: Arthur Forde, Richard Mead, C. M. Ridenour and Ross Allen

By W. F. TURNER

The accompanying picture and explanation tells the story of what Carol M. Ridenour has done while working in Montana to enlist young people in the Christian ministry and missionary service. It is doubtful whether these results have ever been equaled in our history. It tells what one man of consecration, vision and love for young people in the Kingdom of God can really do. If such efforts were made all over the land there would be no lack of reapers for the whitened harvest fields.

C. M. RIDENOUR sent Ross J. Allen to Spokane University in October, 1920. In the summer of 1921, Jepson Turner, while attending a revival meeting in a schoolhouse near Ft. Benton, Montana, held by Mr. Ridenour, gave himself to Christ. In 1922, Ross Allen brought Jepson Turner to Spokane University. The next year, Ross Allen brought his sister, Esther Allen, to school with him and in 1924 he brought Evelyn Pettipeace.

In 1923, Mr. Ridenour held a seven nights' evangelistic meeting at Highwood, Montana, when seventeen people were baptized among them being Richard Mead, who in September of the same year came to Spokane University. The next year he brought his cousin Cora Hodges to the university. As a result of the above meeting at Highwood, Arthur Forde was baptized also. He came to the university that fall and last year brought with him his friend, William Tucker.

Another young lady, Mrs. Mary Hildebrand Hutchins, whom Mr. Ridenour baptized at Ft. Benton, Montana, and sent over to the university in 1923, should have been in the picture. She has been in school two years and is now the wife of one of the ministerial students, Orval Hutchins.

People Ready and Willing to Hear

DURING this year we have increased the force of workers in the woman's evangelistic work in Kulpahar. Because of this we have been able to increase the number of regular homes visited from about twenty-five to eighty-three and to open up work in a few of the villages. Even yet we have only two Bible women and one who goes only as a companion. There are thirty villages around Kulpahar which our men evangelists have touched during the last year. We have gone to only five. Everywhere the people are ready and willing to hear. It is not a question of how much work we can get to do but of how much we can do with the limited number of workers.

ETHEL SHREVE.

Kulpahar, India.

Is This Our Largest Women's Bible Class?

THE Loyal Women's Bible Class of the First Christian Church of Tulsa, Oklahoma, is perhaps the largest class of women in the brotherhood.

Five years ago it was meeting in the Court House with sixty-five members enrolled. Harry H. Rogers, now of San Antonio, Texas, was the teacher. When he left Tulsa, Laura E. Walsh, who was his assistant, became the teacher, and has continued in this capacity.

When the First Christian Church was completed this class met in the Women's Chapel, which seats 300, until the quarters became too small. Easter Sunday, 1924, the attendance was 663. At that time a movement was begun to have a classroom to seat 1,000 by Easter of 1925.

January 14, 1925, this classroom was dedicated. Through the efforts of this class $1,200 was paid on the new building. The class moved in and Easter Sunday, 1925, 1,056 were present.

The officers of the class are: Mrs. D. C. Lange, president; Mrs. Paul Bates, 1st vice president; Mrs. J. P. Denton, 2nd vice president; Mrs. L. G. Owen, treasurer; Mrs. W. L. Bragg, corresponding secretary; Mrs. J. C. Burnett, general secretary; Mrs. J. H. Waters, assistant secretary; Mrs. Ray Sellers, assistant secretary; Mrs. C. C. Hall, assistant secretary; Mrs. O. F. Dague, chorister; Mrs. F. T. Hopp, pianist; Mrs. Laura E. Walsh, teacher, and Mrs. Sam Chambers, assistant teacher.

Fellowship in the Philippines

By E. K. HIGDON

FOR some time I have wanted to write something about the All-Illocano Convention held in Laoag the first five days of January! But I have been unable to get away from the convention long enough to write about it. Like the colored man's ghost, it has been chasing me all over the place for the last two months and I have either been "goin' some" or trying to "ketch my breath" so as to "go some more."

Following the convention we had a ten-day campaign of educational evangelism and that landed us right on the doorstep of a four weeks' Bible study program. Altogether it has made quite an impression on this city of 40,000 people and has created no little interest in Protestant Christianity.

The All-Illocano Convention is composed of the churches in Ilocos Norte, Ilocos Sur, Abra, La Union, Mountain Province and the Cagayan. The Methodists, United Brethren and Disciples are working in this field. These provinces constitute the northern region of the Evangelical Union and the meeting was called under the auspices of, and partly financed by the Union. There are about one hundred organized congregations and twenty unorganized groups with a membership of more than 11,000 in this territory. There were 177 registered delegates and leaders besides many local people who attended regularly. Seventy-two of the delegates were Disciples; sixty-eight Methodists; thirty-four United Brethren; one Baptist; one Presbyterian; and one Christian Missionary and Alliance.

The first session of the convention was attended by more than 700 people and expressions of amazement, heard on every hand, indicated that the city had no idea that the Protestants could muster so large and representative a group. The morning and afternoon sessions drew from 200 to 500 people and every evening the hall and grounds were packed.

A. J. (Dad) Elliott gave the two stirring addresses at the opening of the convention and started it going on high ground. Matias Caudra, who had been widely advertised as a converted Moro, drew students and English-speaking townspeople by the hundreds to hear his interpretations of the needs and opportunities, the vices and the virtues of his people. His quick wit, his ready humor, his dead-in-earnestness made a remarkable impression. The daughter of the man in whose home he was entertained was baptized two weeks after Caudra left and the host himself, the provincial treasurer, has indicated his intention of uniting with the church. There were other outstanding features such as the impressive communion service on Sunday morning and an echo meeting one afternoon addressed by students and leaders who had attended the Y. M. and Y. W. conferences the week before at Baguio.

Commissions studied church finance, evangelism, and missionary activity and presented their findings and recommendations to the convention. The convention also resolved that it express satisfaction over the progress already made toward a United Church of Christ in the Philippines and urged that any denomination not now in the movement give it serious consideration.

"Resolved that the convention express its thanks to God because of his many blessings to us, especially the presence of a new life and spirit in the churches." Without doubt the greatest contribution of this convocation is suggested in that final resolution. It consisted in getting the people of these three church groups together in fellowship for five days.

The convention closed on the evening of January 5 and the next day a campaign of educational evangelism was launched under the leadership of the United Brethren evangelistic team. The fact that this team was willing to devote two weeks' service to a field not specifically their own and that Laoag was delighted to have them is eloquent testimony to the spirit that now prevails. For ten days the work of personal visitation and public appeal continued. Every evening large groups of young people came to see Mr. Florendo, a blind man, read his Bible and to hear the singing of the young women and the simple, effective preaching by Mr. Lorenzana. Every night from two to thirty made the good confession. For a half-hour or more daily those who had indicated their intention to follow the Master were gathered into classes and instructed in the principles of the Christian life. Thus practically every one of the ninety-two who were baptized had the opportunity to think seriously about the step he was taking. A few who "came forward" at the meetings did not report for baptism because their parents objected. There were 107 confessions and 92 baptisms.

The meetings closed, but the work did not stop. These "young" Christians needed further instruction. The oppor-

tunity for Bible study and discussion was not to be limited to them, however. More than 300 high school students were enrolled in daily Bible study classes. They studied *The Manhood of the Master, Training the Devotional Life* and *The Marks of a World Christian.* The work was intensive, many of the classes meeting five times a week, just as they do in public school, and the courses were completed in three weeks. About 225 took the examination and 195 passed with a grade of seventy or above. On Sunday evening, February 22, at the Student Church, we had the "commencement" exercises and certificates were presented to all who had successfully finished one of the studies. Dr. F. C. Laubach, author of that splendid book just off the press, *The People of the Philippines,* gave the address. Students all over the city have been asking when we will have our next Bible study campaign and we plan to offer studies again as soon as the new school year opens.

The Flag Follows the Cross

I HAVE had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native and I have lived, dined and slept with the cannibal. . . . But I have never yet met a single man or woman, or a single people, that your civilization, without Christianity, has civilized. . . . Gospel and commerce, but it must be the gospel first. Wherever you find in the Island of New Guinea a friendly people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross.—*James Chalmers, Missionary and Martyr.*

Two Missionary Mothers

COPIES of the above picture of Mother Ross and Mother Shelton were presented to members and guests of the University Place missionary society, of Enid, Oklahoma, at its "Mother's Day" meeting on May 6. These two mothers, one with a boy in Africa and the other with a son asleep in Tibet, whose grave is now another milestone towards that country's redemption, are typical of that great host of missionary mothers whose beautiful lives and sacrificial devotion carry a large measure of responsibility for the ongoing of the kingdom.

The total number of treatments in the dispensary for the month was 753. Eighty-three new patients were received in the hospital, and 214 out-calls were made. This includes Dr. Wohrley's work also. One hundred sixty-four blood examinations were made during the month. Of the patients admitted to the hospital, sixty-three had relapsing fever. Mr. Ogden is preparing a tract in Tibetan on relapsing fever, and we are hoping that the information contained therein will decrease the number of cases next year.

W. M. HARDY.

Batang, West China.

Sowing Beside All Waters

Since New Year's we have been in cam preaching in fairs and villages. W joined forces with Mr. Elsam from Mai daha at the great Hindu fair at Chhan He had four evangelists and I had five Mrs. Elsam brought two Bible women t talk and sing to groups of women nea the tent. With two Victrolas, a stereop ticon, preaching booth, Gospels and tracts good singing and enthusiastic preachin we made a strong appeal to the thousand who flocked to the fair for ten days. A wandering Christian in the garb of a *sadhu* also worked with us. Three hundred Gospels and song books were sold. We worked in three or four groups and took turns at the booth. Wherever we drew a big circle in the dust and began the music we were immediately surrounded by a crowd eager to hear. On the great days of the fair it was hard to get time even to eat. No opposition was encountered except the dust and noise. The voice of the fair went down with the sun and left us a feeling of calm after the storm. The hour before supper was given to lantern pictures and more preaching. Thus in the heat and dust of the day and the cold of the night your representatives, Indian and American, toiled at the task of bringing men and women face to face with the Savior. After supper or early in the morning all the workers gathered for prayers and to talk over the work.

I first visited this annual fair twenty years ago and have preached here almost every year since. Yakub Ali, my first evangelist, was with me this year also. He is quite aged. We encourage ourselves to sow beside all waters believing the harvest will come some time.

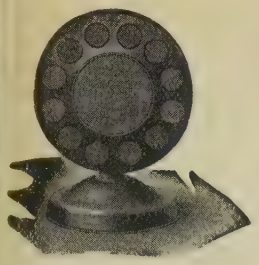
E. C. DAVIS

Rath, India

Assuring Christian Leadership for Porto Rico

Students and faculty of the Evangelical Seminary, Rio Piedras, Porto Rico. This is a union institution supported by the Disciples of Christ, Methodists, Presbyterians, Baptists, United Brethren, American Missionary Association and Christians.

Station UCMS Broadcasting



PROSPECTS are bright this year for the young people's summer conferences. Twenty-one are to be held this summer and the interest in them is very widespread. The Hamilton Avenue Church, St. Louis, has made provision from its educational fund to send twenty-one young people to the Missouri conference at Christian College, Columbia, and other churches are planning in like enthusiastic fashion. The effectiveness of these conferences among our young people is increasing.

J. T. McGarvey, who has been administering the work at Hazel Green Academy, Kentucky, has accepted the position of superintendent of all our mountain school work. The new principal of Livingston Academy, Tennessee, is Fred S. Curtion, who will serve for the nine-months school year. Prof. McGarvey's successor at Hazel Green has not yet been selected.

Russell G. Osgood, son of Dr. and Mrs. E. I. Osgood of China, will be in charge of the daily vacation Bible school at Brotherhood House, Chicago, during the summer months.

In two years the United Christian Missionary Society has sold 19,642 copies of the Pocket Testament League Testaments, and 12,402 signed Pocket Testament League pledge cards have been received.

South America is to receive three new missionaries this year. Miss Lora Garrett sails in July and Mr. and Mrs. Hugh J. Williams will leave in the fall. These splendid young people are eager and well fitted to assume their duties on the field, where they are especially needed just now due to the absence of many of the older missionaries on furlough.

P. H. Moss has completed his visit of three months in Jamaica. This visit was made possible by the special offering taken at the Bible school session of the Cleveland convention. Many appreciative statements have come from friends in Jamaica regarding this visit and his helpful counsel. His last work was in the convention of the churches of the Jamaica Association which met with the Duke Street Church in Kingston, April 27-29, and in which he conducted a number of conferences on religious education.

By reason of a special fund, two workers in the religious education department are given leave of absence on half salary during the school year to further their training in religious work. This year Miss Adeline Goddard and H. L. Pickerill have been chosen for this release. Miss Goddard will continue her study in religious educational work at Auburn, New York, while Mr. Pickerill will take special work at Union Theological Seminary.

The announcement that Mrs. Affra B. Anderson is to make her long deferred visit to the mission stations of the Orient this summer will be of distinct interest to hundreds of friends throughout the country. Mrs. Anderson's only daughter, Mrs. Eva (J. H.) McCallum, one of our splendid missionaries, is in Nanking, China, as are also her two small grandchildren whom she has never seen; and this fact, coupled with physician's orders for an extended rest following the stress of the Jubilee which she so successfully directed and which culminated for her in a serious illness last summer, makes the trip to the field this year especially timely. Although she goes entirely at her own expense, her splendid counsel will be invaluable to the workers on the field. Her itinerary will include Japan, China and the Philippines. She sails August 6 on the Empress of Canada from Vancouver.

Mrs. J. B. Pearcy

It gives us pleasure to introduce to the readers of WORLD CALL Mrs. J. B. Pearcy of Indianapolis, Indiana. For many years Mrs. Pearcy has been active in the missionary work both in the local church and as vice-president of the Indiana woman's missionary society. It was with reluctance the Indiana state board loaned her to assist with the work at headquarters of the United Christian Missionary Society during Mrs. Anderson's absence in the Orient. State and local organizations will find Mrs. Pearcy well qualified and ready to assist in all their work.

During the month of March, Evariste Hebert, missionary among the French people of Louisiana, preached 55 sermons, had 46 additions to the church, conducted ten funerals, made 25 calls, performed six wedding ceremonies and traveled 1,436 miles in his Ford car. Mr. Hebert reports the French work to be in very good condition and was greatly encouraged and benefited by the recent visit of Mr. Hutton to his field.

The work on the Mexican Church at San Antonia is progressing in a very fine way. The church will be completed by September 1. Mr. Dobson, assisted by J. M. Cueva, pastor of the Mexican church at Robstown, closed a meeting at the Mexican Institute recently with 29 additions to the church membership.

Ben E. Watson, superintendent of Japanese work in America, participated in the district conventions of California and a report has been received of his fine presentation of our work among the Orientals on the Pacific Coast.

Miss Ruth Musgrave, who recently returned from Africa and has undergone a serious operation at Rochester, Minnesota, is recovering and regaining her strength. She wishes to thank her many friends for their prayers in her behalf.

Miss Ida M. Irvin, acting elementary division superintendent for the department of education of the United Society, reports that last year 137 vacation church schools are listed on her record as having been held individually or cooperatively among the churches of the Disciples of Christ.

Dr. G. J. P. Barger, who has spent ten years in Africa, and comes back to this country to recuperate following a breakdown, writes that he has gained ten pounds since landing in New York. Dr. Barger is at present in Youngstown, Ohio, while Mrs. Barger and their four children are in Topeka, Kansas.

Ground was broken for the new Colorado Christian Home for Children in Denver on Monday, May 11. Foster L. Cline, district attorney of the city and county of Denver and an honored elder of the East Side Church of that city, was in charge of the ceremony, at the close of which the shovel used in breaking the ground was sold for $25, the amount going into the building fund.

Eighteen of the Indian children at the mission at White Swan, Washington, have been baptized to date. W. F. Turner writes as follows: "These are now being trained in the Christian life. I heard each one of them pray last night as we all kneeled together at the close of the vesper service. The prayers were extempore, fervent and voiced out of the simple faith of childhood and would have put many a white church to shame. Their singing was truly inspirational. The whole group are reverent and their minds quick and alert to receive the training being given. Their whole lives are being transformed."

J. C. Gentry, who has served for several years faithfully and efficiently as chairman of the board of supervisors of the Atlanta Children's Home, Georgia, has resigned. His work will be continued by F. J. Spratling, vice-chairman, until August when a permanent successor will be chosen.

Station UCMS signing off for July.

A Ten Dollar Bill

By BERTHA MASON FULLER

A LADY who heard the story of the need of one of our mission fields wished to give ten dollers to forward the gospel in that field. She did not desire to contribute this money through any of the organized agencies, because she did not wish any of her money to be used for paying overhead expense, such as high salaries for secretaries, rents, etc., which are popularly supposed to be a large part of the organized board's expenditures.

In order to save overhead expense and insure that all of her money should go direct to the field and be used for the purpose named, she handed to the delegate from her church a ten dollar bill with the request that it be sent to the field which was reported upon.

This is the journey which the ten dollar bill took:

The delegate receiving this money felt a conscientious desire to place it exactly according to the donor's wishes. She did not know the home address of the missionary to whom it should be sent, but she did know a friend who knew the missionary. Accordingly, out of her own funds and with her own time and stationery she forwarded the ten dollar bill at the following cost: Ten cents for registry, two cents for postage and three cents for stationery and services. Total, fifteen cents.

The friend receiving this ten dollar bill also had a conscientious desire that it should be spent according to the donor's wishes, and so she forwarded it to the missionary at the following expense: Ten cents for registry, two cents postage and three cents for stationery and services,—a total of fifteen cents. An additional expense was incurred by sending a receipt for the money to the friend by whom it was forwarded to her in order that the lady giving the money might receive the word that it had been sent on its way. This expense was two cents postage and three cents stationery and services.

The missionary receiving this ten dollar bill, although an employee of the organized work, also had a conscientious desire to spend this ten dollar bill exactly in the manner that the donor wished it spent, and so she incurred the following expense out of her personal funds for a receipt to the donor: Two cents postage, three cents stationery and personal services, also an additional expense of the same amount to her personal friend saying that she had received the money from her, a total of ten cents.

Thus, this ten dollar bill has already cost three women, who should not have had any expense concerning its use in the mission field a total sum of forty-five cents.

The exchange on United States currency for the currency of the country in which this ten dollar bill was to be spent was such at that time, that, if the paper money, or ten dollar bill, was spent, for example, in Mexico, it would incur a loss of fifty cents United States currency, or one dollar in the currency of that country, in order to have a cash value there.

On the other hand, if that ten dollar bill had been used in the purchase of a bank draft, which is the same as gold in the currency of the country to which it was going, it would have brought a premium of fifty cents gold, or one dollar in the currency of the country to which it was going, thus, a dollar in United States currency was lost in exchange by sending the bill direct from the giver to the missionary.

Therefore, the total expense incurred was one dollar and forty-five cents on ten dollars sent direct from the giver to the missionary on the field where the money was to be spent.

If the donor could have had confidence in the organized work and the workers who have loved it enough to sacrifice their lives for it, to have sent this ten dollar offering through the regular channels, she would have saved several letters which she exacted of busy women whose business was not to get her offering to the field, and a sum amounting at least to one dollar and forty-five cents on her gift in overhead expense. It would have cost the donor two cents postage and three cents stationery and personal service to have sent this money to the organized board at St. Louis, Missouri.

There would have been no extra cost in forwarding it from there with other money going to that same country, as a letter conveying the other money to this same missionary would have gone at the proper time anyway. Sent in this way the ten dollar bill would have gained ten per cent in exchange, and would have had an actual purchasing value of ten dollars and fifty cents instead of losing ten per cent and having an actual purchasing value of nine dollars and fifty cents. Also forty cents of the forty-five cents used in handling the money would have been saved.

New Director for Alabama

David H. Griffin

DAVID H. GRIFFIN has been appointed state director of religious education and Christian Endeavor work in Alabama by the state missionary board. Mr. Griffin was formerly pastor of the Ensley Christian Church. He is a graduate of the College of the Bible at Lexington, having majored in the department of religious education. He has been active more than ten years in the ministry and has built up good churches wherever he has served.

He assumed his new duties on April 15 and has his office in the new educational building of the First Christian Church of Birmingham.

The coming of Mr. Griffin to the work will be a distinct help, not only to Alabama, but to the whole South. He will work in hearty cooperation with E. B. Quick, southeastern regional worker for the United Christian Missionary Society.

Prayers and Radio

A NEW invention is helping to revive an old custom.

Morning prayers, when the whole family gathered together daily for spiritual refreshment, used to be as much a part of the life of early America as spinning wheels and town council meetings. But with the rapid growth of cities and commuting and hurried breakfasts, they have become more and more rare.

Now they are being revived in Boston and vicinity by radio. "The Morning Watch," a service broadcast daily by the Boston Y. M. C. A., from station WEEI, has been attracting increasing interest. Prominent ministers lead the services for the thousands who listen in.

Through letters from professional and business people, farmers, shut-ins, and from old and young, it has been discovered that a great many New Englanders welcome this reversion to the habits of their forefathers. One letter reads:

"The Morning Watch is inspiring to all of my family. I now feel that my day is started correctly and my optimism, so necessary in a surgeon's life, is maintained at 100 per cent."

Another from a farmer's wife tells of the long busy day in the farmhouse, and ends, "I think you understand how easy it would be to live for work alone. My faithful helper and I always stop for your Morning Watch. It helps."

Another member of the circle is an old woman, living near the tip of Cape Cod, who never has a chance to go to a church service.

"I leave the field with faith, a deep and abiding faith in the competency of this people, born and reared in the practice of individual liberty, to maintain their liberty with order and with justice, and to grow in the great process of developing self-government, to grow ever in capacity for feeling, and for following ideals of life, which rise above mere prosperity, mere security, and give what after all is the only thing worth accomplishing—achievement not for one's self, but for others."—*Elihu Root.*

Glimpses of the Religious World

PLANS are going rapidly ahead for the merging of the five home mission boards of the United Lutheran church into a single agency to be known as "The Board of American Missions."

With the forwarding of $46,000 to the Union Church on the Canal Zone, the Federal Council of Churches announces that the erection of a beautiful and adequate church at Balboa, representing more than a dozen denominations, is assured. Four congregations constitute the Union Church on the Canal Zone, the others being located at Cristobal, Gatun and Pedro Miguel, all of which are giving splendid demonstrations of the practicability of Christian unity. A large part of the congregations to which the Union Churches minister is made up of soldiers, sailors, marines and the thousands of visitors who throng the Canal Zone at certain periods of the year.

College courses in race relations are being given in sixty white colleges in the South, it was reported at the Annual Interracial Conference held recently in Atlanta.

A definite forward step has been taken in Chile, South America, in the creation in Santiago of a Superior Council of Child Protection. This organization will aid in the formation of national child-welfare movements, so sadly lacking in nearly all parts of that continent, and consider problems of educating the masses regarding kindred matters.

The Interdenominational Committee of the Central West for Missions announces that the "Missions Home," Winona Lake, Indiana, a rest home for adult missionaries, is now free from debt and will be open this summer for the free room entertainment of missionaries. The season is from July 1 to September 1, which covers the Chautauqua and Bible conference season at Winona Lake.

In these days of merry wrestling matches with church board debts and deficits, it is good to read of so splendid an increase as that announced by the Protestant Episcopal Church concerning its church pension fund. This original fund, gathered a few years ago, of $8,500,000 has increased to $17,000,000. The increase has made possible corresponding increase in the rates of payments to the beneficiaries.

Dr. Charles R. Erdman, professor in Princeton Theological Seminary, is the new moderator of the Presbyterian Church, elected at the general assembly of the Presbyterian Church in the U. S. A., held in Columbus, Ohio, in May. While a conservative in theology, Dr. Erdman stands for liberty in the ministry and an end of internal warfare.

As a result of a home visitation survey just observed in Spartanburg, South Carolina, and adjoining sections, it was learned that only 27 families out of 32,300 people visited, failed to express any religious preference.

The Federal Council of Churches has announced the election of James Myers as field secretary of the Commission on the Church and Social Service. Mr. Myers is to give special attention to holding conferences on the relation of the church to industry. His practical experience in industry during the last seven years, in connection with the Dutchess Bleachery at Wappinger's Falls, New York, gives him almost unique qualifications for leadership in practical service to Christian manufacturers who are interested in taking advance steps in working out larger cooperation with employees.

A new high record in the Y. M. C. A. building and expansion campaigns is the result achieved by the people of Detroit in a ten-day intensive drive ending May 15. The $5,000,000 goal was oversubscribed and $5,502,000 was the total raised. Over 12,000 citizens of all faiths united in their contributions for larger service for the city's 141,000 young men and 60,000 boys of eleven to eighteen years.

"Dead men tell no tales!" they chuckled,
As the singing saviours died,
A few serene, the many shackled,
Scourged, tortured, crucified.

Dead men tell no tales . . . . Is Shelley
Dust blown dumbly over the ground?
Are Keats and Burns silenced wholly?
Do Milton's stiff lips give no sound?

Is Shakespeare voiceless, Dante tongueless?
And, in this black, protesting year,
Is the dead Jesus wordless, songless?
Listen . . . . They are all that you can hear!

—CLEMENT WOOD in *Scribner's Magazine.*

An increased circulation through its foreign agencies of more than 500,000 volumes was announced by the American Bible Society at the close of its 109th annual meeting held at the Bible House on Astor Place, May 14. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages, dialects and Scriptures for the Blind.

Two well-known British preachers who will appear before American audiences this summer are Dr. Samuel William Hughes, famous as the pastor of Westbourne Park Chapel, London, and Dr. Henry Howard, one of the outstanding preachers of Australia. Besides appearing in the pulpits of various churches in our larger cities, both will have part in summer interdenominational conferences at Silver Bay, New York, Northfield, Massachusetts, and other places. They come under the auspices of the Church Peace Union and the World Alliance for International Friendship Through the Churches.

An investigator at Appleton, Wisconsin, found that in spite of the liquor sold through bootleggers, which wet forces say runs more freely than during pre-prohibition days, there was not one working man missing from the factories of that city on January 2 and 3 because of dissipation over the holidays. But in the years previous to the Volstead Act, records show many absent and a considerable decrease in the working capacity of the shops.

The first international Christian hymnal has been produced by the World's Student Christian Federation from its headquarters in Geneva, Switzerland. The title of the book is *Cantate Domino,* and each hymn is given in at least three languages, English, German and French, and several are given in other languages including Swedish, Esthonian, Norwegian, Finnish, Russian, Hungarian, Japanese, Chinese and Polish.

A nation-wide campaign against liquor has been launched in Germany under the auspices of the National Executive Committee for Local Option, which came into existence in Frankfort on May 10. Dr. Otto Melle is the chairman.

The Committee of Twelve on Missionary Organization of the Congregational church has prepared a tentative report on the merging of the work of that denomination, which has been given out to the churches for suggestions and, with proper revisions, will be presented to the National Council at its meeting in Washington in the fall. The report calls for the merging of all missionary agencies of the church into two boards, the home and foreign; the consolidating of all plans for promotion; and the unification of periodicals.

In the week-day religious school of the First Methodist Church, Indiana Harbor, East Chicago, Indiana, there were 209 pupils enrolled during the past year. Of these 209, there were forty Americans, twenty of whom were colored. The others were made up of the following nationalities: Canadian, 1; Mexican, 15; Hungarian, 15; Serbian, 10; Italian, 5; Greek, 5; Slav, 5; Lithuanian, 6; Croatian, 8; Polish, 2; Swedish, 5; Scotch, 5; Roumanian, 7.

More than 10,000 students from foreign countries are resident this year in the colleges of the United States, who will in a few years be returning to their home countries with the impressions and ideals received here. The *Presbyterian Survey* reports that last year a census showed 7,500 students, coming from 105 different countries. Of these, 1,200 were graduate students. Chinese number 1,500, Canadians 800, Japanese and Filipinos about 650 each. All the Latin American Republics are represented, and most of the countries of Europe and the Near East.

Geography and Hearts

By LUCY KING DeMOSS

Topic Talk*

THERE are people in the world who are never satisfied to go adventuring unless they can be absolutely sure in what direction they are heading. Chart and compass are as thrilling to them as a field glass, a favorite sea story or a stunning traveling case would be to others. And, truly, there is a word to be said for directions and locations and climate and political and commercial tendencies. They give one an idea what to expect of people, since environment, we are told, has much to do with looks and habits.

An accurate map sets one right about many things. Do you remember the animated cartoons we had during the war, that located battlefields and strategic centers, with a finger or pointer moving magically along to the places discussed, so that we might have them clearly fixed in our minds?

Suppose such a moving picture could be made of hearts and the text of the lecture should be our interest in people and affairs, the pointer representing the knowledge we have of them. We might almost call the picture "The Evolution of a Heart!" In the first picture the pointer would move a very little distance from the center, for, the lecturer would explain, the thoughts of that particular heart center around one spot—itself. In the next picture the pointer moves a little farther out from the center, showing that that person's interest has widened to take in the family and the people of his city or town. Then comes a picture that has more action and the pointer is quite busy for a minute or so, showing the boundaries of an interest that reaches out to the borders of the state in which the person lives. If a picture could show a throb, there would be one now, of pride. The next picture that appears on the screen has most important looking lines that extend out in all directions, though still in the center of the heart. That person's thoughts, we are told, go out to the farthest reaches of his own country. The lecturer pauses quite a while with this picture and describes the beauties of America and the vast possibilities that lie within its keeping. But, there is an area around the outer edge of that heart that has no decorations at all.

The last picture on the screen gives the little pointer a long journey, for it reaches north and south and east and west and encircles the earth. There are stopping places all along the way, made interesting by the wide-awake guide who knows his subject thoroughly and is therefore to be trusted. There are worth-while people in every nation of the globe, it seems.

Speaking of people, suppose the new prism process of picture making were to be used on our screen? I have an idea that the first four of our pictures would be rather monotonous, if we should be looking for variety in color. But in the last there would be a very rich blending of color, yellow, brown, black, and a paler red to contrast with the deep glow of its own tint, for the person to whom it belonged and whose interest reached to the "uttermost parts of the world," would be remembering the words, "For He made of one blood every nation to dwell on the face of the earth," and he would include the people of all nations in his heart's interest.

Just as your heart sends out blood to every part of the body, so does this heart (is it your heart, too?) send out its waves of friendliness and understanding to people everywhere, remembering God's plan and purpose for the world.

In this heart map of ours there must be a good-sized slice for the Slavic peoples, who take up quite an area, as shown by our outline map of the month. Our guide knows some interesting things, which he has passed on to those who will talk about the chapter to be read.

We shall probably speak of Kosciusko, the champion of freedom for two continents, since he was of Polish birth, yet spent many years of his life in America, serving with distinction as an engineer in the Revolutionary War. It was he, we remember, who constructed the first fortifications at West Point.

American boys are rather keen about manual training. They might give a thought to Comenius, a Slav, who was one of the first educators to give to the world the basis for manual training and vocational education. And, while we are speaking of school, we might remember Copernicus, the son of a Polish trader, who was the founder of modern astronomy.

Paderewski, the great Polish pianist, belongs to the group. When he made his last tour of this country and played with such marvelous fire and vigor the music of his own country the people stood upon their feet to give him honor. He could have played no better, surely, had he been born in, say Virginia. There are Chopin, Rubenstein, Rachmaninoff, names to conjure with in the musical world, all from these Slavic countries about which we are studying.

There isn't time, of course, to mention all the Slavic people of reputation and worth who belong among the famous of the earth. Some of them came from the nobility of their country; others from humble homes. Scientists, writers, musicians, they have given to the world their best. The point is, that from such countries as have produced these men and women of superior genius come the boys and girls and young people who are in our Brotherhood House in Chicago, of which you will also hear in our program of the month. And while we are told about this splendid plan of our church to make friends of these Slavic families, who need understanding and sympathy in their adjustment time in America, may we be thinking of their background of patriotism and devotion and them, with our help, the same kind of loyloyalty to their belief, and expect from alty and patriotism for their new home in the land of freedom.

*If you care to use a blackboard with the outline of a large heart and develop the idea of a widening interest in world people and affairs by lines and circles you will add greatly to the interest of the talk.

Program for Triangle Clubs

Theme—Listening In

August:

WHO ARE THE SLAVS?

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE: *The Friendly Guide*
HYMN: *Take Time to Be Holy*
SCRIPTURE LESSON: (See *The Friendly Guide*)
The Bible Teaching on Prayer
OFFERING
PRAYER
STATION U. S. A. BROADCASTING
WORLD CALL ANNOUNCING
DYNAMICS: *High Adventure*—Chapter II
Make the map of Slavic Lands according to figures and suggestions in the book.
What happened in Slavic Lands in 1492? 1620? 1776?
The Slav's Desire for Freedom
HYMN
BENEDICTION

Program Helps

High Adventure: This book will be used by the Triangle Clubs during the Home Mission Study from July to January and is a most delightful story of the Slavic pioneers in America. Price, paper, 50c.

The Friendly Guide: Contains six lessons on prayer and missions and six on stewardship. Strengthens missionary motives and clarifies missionary methods.

Program Booklets, *Listening In* and leaflets.

The above materials are provided at the bare cost of production and handling. When the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.00. Additional Program Booklets should be ordered as needed.

The missionary society of University Christian Church, Seattle, Washington, observed "every member visit week," with 410 calls made under the direction of its division leaders. At their "Guest Day" meeting one hundred were present and seventeen new members secured. This society makes much of WORLD CALL at all times in the society and church membership. Only as people know will they give and go.

About one-third of the members of the Intermediate Christian Endeavor Triangle, Valparaiso, Indiana

Youth at Its Best

By MRS. C. E. BURNS

A LITTLE more than three years ago we felt, in the First Church, Valparaiso, Indiana, the pressing need of our young folks, and decided that there were too many organizations in the church and that they were overlapping in their activities. Other much-needed activities were crowded out in the process of meetings.

We know what a waste of time and energy is spent in so many societies and all practically with the same aim. It was decided to use the correlated program. This we did, first in our junior group, then in the intermediate and lastly in the senior. This latter less than a year ago.

The group of intermediates pictured here has perhaps done more with its program than any of the others, and still not much more than the juniors.

We have correlated the Christian Endeavor and missionary work. This gives our boys the same advantage of missionary training as the girls. Our intermediate group includes both girls and boys of the teen age or Triangle girl age.

We meet every Sunday at 6:20 P.M. and have our Christian Endeavor prayer meeting. Once each month, usually the second Friday, we have a missionary service. The first year we met at the church. A pot-luck supper was served at 6 P.M. Our missionary lesson followed. We use the regular Triangle material. Then follow recreational games and a general good time. This was continued until the go-home-hour at 10:00 P.M. This year, however, the women of the missionary society have entertained us in their homes for these meetings. We assemble at 7:00 P.M. for the meeting, followed by games and refreshments. Both ways work admirably.

Once each month, usually the last Friday, we have a well-planned social, with a short business period. The socials are in keeping with the season or with any new ideas we can find that seem attractive enough to try out. Sleigh rides, skating, and bob-sled parties constitute our winter fun, between our regular meetings.

Bathing, hiking, nutting, flower and bird hunts with picnic lunches out in the open are our other seasonal in-betweens. At times we use these diversions as regular social events.

We also have various money-making plans such as homemade candy and doughnut sales and staging entertainments of various kinds.

We have the regular corps of officers and work on a budget system with fifty per cent of the proceeds for ourselves and the same for others. We stress the grace of giving and take an offering every Sunday evening.

Our society is now supporting an orphan boy in Africa. Our home allotment is apportioned to our state Christian Endeavor dues; used to help on convention or conference trips or whatever else appeals as worthy of a contribution. Our latest undertaking is to beautify our church lawn with shrubbery and plants. This past year some of our accomplishments have been in the line of local missionary work.

On Mother's Day we sent to all the aged, shut-in mothers of the church a nice box of candy. At Christmas time we brought our gifts to the church and then went in a body to the County Farm, hospital and shut-ins. We sang at each place Christmas carols; hymns that were requested such as, "Nearer My God to Thee"; "My Faith Looks Up to Thee"; "Jesus, Saviour Pilot Me"; "Abide With Me," and then left gifts as we departed.

On Easter we joined with the seniors in a sunrise prayer service and breakfast at the church.

The last Sunday in August of last year we held our regular Sunday evening meeting at the County Poor Farm for the benefit of the guests. This was surely a beneficial meeting to us at least.

Each year we have a Promotion Day when we use some pageant or other portrayal of missionary enterprise for educational purposes. At this time the graduates from our group go on into the senior society and we welcome our new members from the juniors. The big feature of Promotion Day is the missionary cause.

Last year we had four of our young folk at Bethany Park Young People's Conference and we expect to have more this year.

Five of our group are teachers in the Sunday school. We are now in process of organizing a boys and girls' glee club and orchestra.

As superintendent, it is my privilege to be friend and adviser to these young people and to be with them in all their good times. We desire that all shall develop in the fourfold life and live close to our motto "For Christ and the Church."

Charles Mangunson, father of one of our members and a deacon in the church, is our assistant superintendent and is a loyal friend and helper at all times.

The youth of our day is taking an increasingly prominent part in the leadership of the church as this society testifies.

SENIOR C. E. TOPICS
July

5. What Makes a Nation Great? Deut. 28:1-14. (Patriotic consecration meeting.) *The Chief Peril of Our Democracy,* July, 1924, WORLD CALL, page 4. *Tooth and Claw or Heart and Soul,* July, 1924, WORLD CALL, page 3.
12. The Beatitudes of the New Testament. Matt. 5:1-12; John 20:29; Rom. 4:7. *Starting Work in the China Mission,* October, 1923, WORLD CALL, page 28.
19. Great Women of the Bible. Luke 10:38-42; Esther 4:1-17. *They Helped With the Foundation,* July, 1924, WORLD CALL, page 22.
26. The Progress and Achievements of the Negro in America. Psalm 40:1-5; Prov. 22:29. *Nobody Knows the Trouble I've Seen,* June, 1924, WORLD CALL, page 46.

INTERMEDIATE C. E. TOPICS
July

5. What Makes a Nation Great? Gen. 18:17-19. (Consecration meeting.) *The Chief Peril of Our Democracy,* July, 1924, WORLD CALL, page 4; *Tooth and Claw or Heart and Soul,* July, 1924, WORLD CALL, page 3.
12. What Do I Know About the Women of the Bible? Ruth 1:16, 17. *They Helped With the Foundation,* July, 1924, WORLD CALL, page 22.
19. What Are the Dangers of Jealousy? Genesis 37:1-11. *The World Team,* February, 1925, WORLD CALL, page 7.
26. What Progress Is Being Made by Negroes in America? Acts 8:26-39. *Nobody Knows the Trouble I've Seen,* June, 1924, WORLD CALL, page 46.

Woman's Missionary Societies and Circles

Program Helps

Headquarters United Christian Missionary Society, St. Louis, Missouri

The Home Base

THE United Christian Missionary Society was formed by the union of six boards: The American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, National Benevolent Association and Board of Ministerial Relief.

The constitution and by-laws of the United Christian Missionary Society were adopted, and the first officers elected, at the annual convention in Cincinnati, Ohio, October, 1919.

Headquarters were opened in St. Louis, Missouri, August, 1920.

The determination of policies of the United Society rests with a board of managers consisting of sixty men and sixty women, subject to action of the society in convention assembled.

The immediate direction of the work is in the hands of an executive committee of twenty persons, ten men and ten women, chosen annually by the board of managers.

The United Christian Missionary Society carries on work in ten foreign mission fields: Africa, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, South America and Tibet.

There are nineteen medical missionaries in these mission fields. A total of ninety-one medical assistants help to carry on the medical work and are proving to be of untold value.

We maintain twenty hospitals and twenty-six dispensaries. Of these hospitals four are in Africa, four in China, eight in India, one in Tibet and three in the Philippine Islands.

We have nine orphanages in foreign lands and six in the home land.

The result of the labors of the first missionaries who went out are being reaped today. Of the 233 churches on the mission fields 61 are self-supporting.

"Nations look to America to prove that Christianity works."

The department of home missions assists in supporting the pastors of 150 churches.

Twelve Negro pastors are assisted in the larger cities of the North.

A field force of thirty trained experts carry the program of religious education locally to the churches of our brotherhood.

There can be no sound educational program that does not provide missionary training and for adequate expression in gifts, service and life dedication.

Last year $88,814 was distributed in monthly relief checks to 150 aged ministers, 170 widows of ministers and 15 retired missionaries.

From 1,800 to 2,000 different children are aided during the year through the department of benevolence.

The church extension fund, created in 1888, has assisted in building 2,427 churches.

The woman's missionary societies are entering heartily into the Reading Contest for the new missionary years.

Missionary circles and triangle clubs continue to grow in numbers and in offerings to the United Christian Missionary Society.

In the six homes maintained for the aged, some of the most beautiful characters in the brotherhood are enjoying the benefits of this ministry.

King's Builders ranks high as a children's magazine. It goes into about 20,000 homes each month and should go into every home where there are children.

No home in the Disciples of Christ fellowship should be without WORLD CALL, a monthly magazine published by the United Christian Missionary Society and devoted to the missionary, benevolent, educational and social service work of the brotherhood. The magazine has about 50,000 subscribers and is read by at least three times that number.

A feature of the United Christian Missionary Society which appeals to thinking people who wish a safe investment at 6% interest while living and who desire their money to help extend the work of the kingdom at their death, is the annuity plan. About six hundred different people have invested money in this way with the society which is paying interest on $2,649,475.16 at the present time.

Echoes From Everywhere

Where Becoming a Christian Takes Courage

Both Sundays we were at Mondombe there were baptisms in the river. Both were beautiful and impressive services. The place selected was the sawmill beach in the center of a horseshoe made by a tremendous bend in the Juappa River. The view up and down the river revealed a swift-flowing stream held in by banks luxuriantly wooded by forests which came right down to the water's edge. Among those baptized the first morning was a young witch doctor and his wife. The Christians lined the bank and sang, *There is a Fountain Filled With Blood.* Three native evangelists and Dr. Pearson baptized the candidates. The witch doctor was one of the first group baptized and as he came up out of the water the audience sang, "And sinners plunged beneath that flood lose all their guilty stains." How many guilty stains that young witch doctor was cleansed of nobody but God knows. There is no doubt of the sacrifice this young witch doctor is making for his convictions. His lucrative practice is gone; for the gospel's sake he has become poor. When he returns to his village he will be laughed at by the villagers and scorned by his relatives. He will have a hard time, for a while at least, but there are other Christians in his village to help him and I am sure he will stand the test.

The church building at Mondombe is a nice brick building, the walls built only halfway up, as there is no need to completely enclose it in this climate. The Alpha Beta Stores of Southern California gave the money for this building which was full both Sundays we were there.

C. M. YOCUM.

Steamship Oregon, Africa.

Home Is Where the Greatest Service Is Rendered

From one of our missionaries who has recently been compelled to return to this country on account of broken health, comes the following sidelight on the drawing power of the work in which he was engaged:

"With all the kindnesses of relatives and friends no place here seems like home. We miss all the familiar things and arrangements we have been years in gathering around us. We miss the human fabric into which we have been weaving our lives by daily living and service. Our adopted country is home; here we feel like wanderers."

One Result of the Golden Jubilee

Echoes of the Golden Jubilee and its results continue to come to headquarters. The woman's missionary society of Woodland Church, Lexington, Kentucky, gave more than $300 over their apportionment for the Golden Jubilee. At a luncheon following the Cleveland convention it was resolved to stabilize this giving, and the women voted enthusiastically to support Mrs. Vera Carpenter in Porto Rico as their own missionary. In the face of a $47,000 unsubscribed church debt this was a courageous thing for a group of sixty women.

After Many Days

During the month I have preached in fifteen villages. In most places we had eager listeners. In one village we found a man who, as a boy in the sixth grade in the mission school at Damoh, ran away eighteen or nineteen years ago. He has been letting his light shine and came and identified himself with us. We hope God may use and greatly bless him and others through him. Our son Paul was baptized recently. We now have twelve members in this place so recently reentered as a resident station. Few of the people have much consciousness of sin and we have a big task.

I have joined an officer's library club and find a big opportunity to use Christian literature. We have sold 261 pieces of literature and distributed about twice that many free.

Hatta, India. C. H. THOMSON.

The Joy of Personal Work

The evangelistic work for January shows a total average increase of about 50 per cent over the same month last year. This includes attendance and offerings at all Tibetan and Chinese regular services.

There were twenty-four baptisms January 18. Eighteen of these were 'teen age young people, nine of them from our orphanage. Three of the other boys are pupils in my Sunday school class. Six of those baptized were adults, one an old blind woman whom Lee Gway Gwang and Mrs. Morse have been teaching for some months.

The more I become acquainted with these people the better I like them and the more I am convinced of their worth. With equal opportunities and time to develop those opportunities they would compare favorably with American Christians. Lee Gway Gwang is only in the first generation from heathenism but in America I have known few better Christians or more efficient ministers of the gospel.

As our evangelists become more efficient it is my purpose to give less time to supervision and more to personal work and preaching. It is a great joy to work directly with these people.

J. RUSSELL MORSE.

Batang, West China.

A Testimony From Canada

Several visits to the Florida Christian Home at Jacksonville, on a trip to Florida last winter, caused us to thank God that we had even a small share in providing such a good, comfortable home for old people. From the matron down to the humblest servant everything was being done to please these old saints and their hearts are full of gratitude. They are most outspoken in their thanks for the comfort and care which they receive.

St. John, N. B. J. S. FLAGLOR.

Precept Upon Precept Brings Results

The kindergarten is progressing nicely. The themes of our conversational periods for two weeks have been health and courtesy. We have stressed cleanliness to such an extent that we can actually notice a great difference in the appearance of some of the children. MAY WILSON.

Aguascalientes, Mexico.

Woman's Missionary Society Program

The Americas for Christ

AUGUST

Outdoor Meeting

All great souls have loved nature and have seen in her an interpretation of the power and goodness of God.

United Christian Missionary Society at Work

BUSINESS PERIOD

ROLL CALL: Each one answering with the name of some beautiful thing which God has made.

DEVOTIONAL THEME: "Trees" (Chapter X, *Altar Songs*)

SONG: *Jesus Shall Reign Where'er the Sun*

PRAYER

TALKS: *United Christian Missionary Society*

SONG: *Blest Be the Tie That Binds*

OFFERING

SENTENCE PRAYERS:

Thanking God for the United Christian Missionary Society; praying that the leaders may be guided in plans and policies and that through this agency the church may come to serve with ever-increasing usefulness.

Pray for the foreign work, home work, benevolence, ministerial relief, church erection, religious and missionary education, promotional work, and service.

Circle Program

The Highway of Friendship

Love never asks, how much must I do, but how much can I do.

AUGUST

Get Together Meeting

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *Take Time to Be Holy*

SCRIPTURE READING: (See *The Friendly Guide*)

The Bible Teaching on Prayer

OFFERING

PRAYER

THE HIGHWAY OF FRIENDSHIP: (Leaflets)

The Itinerary and Tickets

What Shall I Take on the Journey?

CIRCLE OF PRAYER: Pray that you may have eyes to see; ears to hear, and a heart to understand the needs of God's people everywhere as you go on the Highway of Friendship.

Board of Education and Work of Our Colleges

College heads go to Europe. Dr. James Moffatt visits Transylvania. Indiana Legislature authorizes credit in tax-supported institutions for religious instruction. More than one hundred receive degrees at Phillips University.

THE late Mrs. Zarepta Holland of Liberty, Missouri, made the Missouri Bible College a beneficiary of her will. The Bible College authorities estimate that it will net their institution $10,000.

S. O. Landis, who has been associated for several months with the Phillips Endowment Crusade, died in a Methodist hospital at Oklahoma City, April 24, from the shock of an operation necessitated by an attack of "flu."

Dr. Herbert L. Hughes, head of the English department of Lynchburg College, Lynchburg, Virginia, has accepted a similar position with Texas Christian University at Fort Worth, Texas. Before taking up his new duties he and Mrs. Hughes will spend the summer in Europe.

Dr. H. O. Pritchard, of Indianapolis, delivered an address at the third annual campus day observance of Cotner College, Bethany, Nebraska. Dr. Pritchard was a former Bethany pastor.

By the payment of pledges made toward the endowment fund of Butler College, Indianapolis, thus meeting the terms of the conditional gift of the General Education Board, $367,000 in cash has been added recently to the endowment of the college.

Kenneth M. Bradley, former Texas Christian University student and for a number of years president of the Bush Conservatory of Chicago, has been elected president of the National Association of Schools of Music and Applied Art.

A series of gospel teams from Eureka College assisted in an evangelistic meeting at Gridley Christian Church, twenty-one miles east of Eureka, last month. Ivan Smith is the student pastor of the church.

Hilton U. Brown, manager of *The Indianapolis News*, and president of the board of trustees of Butler College, is spending the summer in Europe. He will visit England, France, Belgium, Switzerland and Italy. Mr. and Mrs. Brown have a son, Hilton U. Brown, Jr., buried in France. He was killed in action a few days before the armistice was signed.

Transylvania College, Lexington, Kentucky, administered an unexpected shock to the baseball team of the Indiana State University on the Bloomington grounds a few days ago. Indiana is one of the strong teams of the Western Conference, but she succumbed to an 8 to 4 defeat at the hands of Transylvania.

Marvin O. Sansbury, pastor of the St. Charles Christian Church, New Orleans, Louisiana, preached the baccalaureate sermon at Texas Christian University, Fort Worth, May 31. Hon. Fritz Lanham, congressman from the Fort Worth district, delivered the commencement address.

The *Critograph*, student organ of Lynchburg College, announced the following quartette of speakers for four successive mornings at the chapel hour during the Virginia State Convention week at Lynchburg: Dr. H. H. Harmon, Lincoln, Nebraska, Dr. E. L. Powell, Louisville, Kentucky, Dr. Alva W. Taylor, Indianapolis, Indiana, and Dr. R. H. Crossfield, Norfolk, Virginia.

Dean Reeves of Transylvania College is now associated with Dr. H. H. Harmon of the department of endowments of the Board of Education of Disciples of Christ for a portion of his time in the work of educational surveys. He has made surveys thus far of Transylvania, Cotner, Phillips, Hiram and Eureka colleges. Dean Reeves is head of the department of education at Transylvania.

Dr. Richard G. Cox, president of Gulf-Park College, By-the-Sea, Gulfport, Mississippi is an alumnus of Hiram College. Gulf-Park College is a junior college and while it is but four years old has a patronage from all over the United States. It has a preparatory department and offers two years of college work.

The Seminoles of Synodical College, Fulton, Missouri, challenged the Willies of Wm. Woods College, Fulton, Missouri, to debate in March. The challenge was accepted and the debate took place April 18 in Westminster Chapel. The question discussed was, "Resolved that Congress should by a two-thirds vote be able to override the decision of the Supreme Court." The Willies won a unanimous decision as negative speakers.

Sorrow has come to two of our colleges in the death of Mrs. John Barclay of Wilson, North Carolina, formerly Miss Lydia Todhunter. Mrs. Barclay, was an honor graduate of Hamilton College, was the May Queen in 1922, and in her senior year was the author of a play in which she acted the leading part. Impressive memorial services were held at Wilson and the funeral obsequies were conducted at Lexington, Kentucky by Dean W. C. Bower, of the College of the Bible.

Charles C. Chapman, president of the board of trustees and benefactor of California Christian College, delivered the address in celebration of the fifth anniversary of the founding of the institution on "The Ideals and Prospects of California Christian College." This address was published in full in a recent issue of *The Christian-Evangelist*.

President E. M. Waits and daughter, Elizabeth, instructor in the education department of Texas Christian University, will sail from New York June 13, for an extensive summer tour of England and continental Europe.

Dr. and Mrs. H. O. Pritchard will sail from New York for Europe on June 27, their objective being the Conference on Christian Life and Work at Stockholm, Sweden.

The Metropolitan School of Music, Indianapolis, Indiana, announces a summer session to be held from June 15 to July 25. This school holds a cooperative relation with Butler University and electives may be chosen by Butler students from any of the courses offered during the session. Courses in the training of supervisors of public school music and grade school teachers will be special features.

Dr. James Moffatt, of Glasgow, Scotland, a world scholar and internationally known as a translator of biblical literature, spoke at an extended chapel service at Transylvania College, Lexington, Kentucky.

President and Mrs. Edgar D. Lee of Christian College, Columbia, Missouri, entertained President and Mrs. E. R. Cockrell of William Woods College, Fulton, Missouri, during the closing days of the spring semester. The two presidents of these splendid junior colleges for girls are working together as comrades in a common cause.

Dr. William Prince Aylsworth, president emeritus of Cotner College, Bethany, Nebraska, gave a series of three lectures before the College of the Bible, Phillips University, Enid, Oklahoma, the third week in May. He also spoke before the university at the chapel hour and preached the morning sermon at the University Church May 17.

President Cloyd Goodnight and Dean J. Walter Carpenter, accompanied by thirty-seven students of Bethany College, motored to Canton, Ohio, from Bethany, seventy-five miles away, on Sunday, May 17. It was to give the students contact and a vision of the practical workings of one of the great churches of America that the visit was planned.

Dr. Albert Parker Fitch of Carlton College, a speaker of national reputation, was the commencement orator of Hiram College at the seventy-fifth annual commencement of the institution. Dr. Elmer E. Snoddy delivered the annual baccalaureate sermon on Sunday morning and in the evening, at the annual ordination service, Pres. Charles T. Paul of the College of Missions, Indianapolis, gave the address. An elaborate and highly artistic program of music was provided for the commencement period.

One of the very significant acts of the last Indiana State Leglislature was the passage of an act authorizing tax supported institutions of higher education in the state of Indiana to permit students to elect courses in Biblical and religious instruction provided by religious organizations, and to receive credit for the same.

At the thirty-fifth annual commencement of William Woods College, Fulton, Missouri, President E. R. Cockrell preached the baccalaureate sermon on Sunday morning; W. G. Alcorn, minister of the First Christian Church of Fulton, gave the address in the evening to the graduates of the preparatory department, and on Wednesday morning Dr. Ernest Mobley, pastor of the First Christian Church of Oklahoma City, delivered the commencement address.

Dr. C. Emerson Miller, of the First Christian Church, Witchita, Kansas, preached the annual baccalaureate sermon at Phillips University, May 24. The commencement address was delivered by Judge James I. Phelps, of the Supreme Court of Oklahoma. More than one hundred persons received degrees from various departments of the institution on Commencement Day. Dean Frank H. Marshall reports that the Bible College will confer the A.B., M.A., and B.D. degrees on forty-one candidates according to the courses completed. The Bible college has enrolled 174 students during the year. Phillips University has supplied with regular ministry eighty-five congregations during the year.

Dr. Frederick W. Burnham, president of the United Christian Missionary Society, preached at Eureka, Illinois, Sunday, April 19. The message was inspirational to the every-member canvass which was conducted during the afternoon in an effort to raise a budget of $12,000 for the year.

Senator William Morrow of Australia, who is visiting the United States on a governmental mission and giving himself especially to a study of the American system of education, was a recent visitor at Bethany College. He and Mrs. Morrow were entertained by President and Mrs. Goodnight at Pendleton Heights.

GUY I. HOOVER.

Indianapolis, Indiana.

These All Died in the Faith

Mrs. Annie Hunter, May 14, 1925, Florida Christian Home, Jacksonville. From Camp Point, Illinois. Devoted member of church and missionary society. Age 77.

Mrs. William Deupree, April 1, 1925, Oklahoma City, Oklahoma. Active in University Place Church and missionary society.

Mrs. Alice McCalley, Marion, Iowa. Devoted member of the church for fifty years.

Mrs. Amy Rundall, Marion, Iowa. Active church member for fifty years.

Dora E. Tice, Spencer, Michigan. Beloved member of the missionary society in whose memory the missionary society bought a $50 gold bond.

Mrs. Anna Clendenin, April 5, 1925, Moline, Illinois. Devoted member of church and missionary society. Age 61.

Echoes from Everywhere

(*Continued from page* 49)

A Way to Break Down Prejudice

Dr. Lutz and I had an interesting visit recently in a Brahman home. Our *pundit*, who is a very pleasant young man, asked me to go to his home to see his sister whose health is not good. He knew I am a nurse, so I suggested that I bring Dr. Lutz who would be able to do so much more than I could. We found the sister a very attractive girl of about eighteen years, who of course had been married some years. The mother was a most delightful old lady. They were naturally a bit reserved at first but after a little time we got down on the floor with them and they served us the customary spices, and we were soon chatting like old friends. They urged us most cordially to come again and the daughter said, "As long as you remain in Jubbulpore we will be visiting back and forth; this is not a thing of a day but for all time." They have promised to come to the bungalow soon, since we two women are alone here and they have no fear of encountering any men. I do so appreciate all such contacts that we are able to make as they mean a great deal in breaking down prejudice and establishing kindly feelings.

MINNIE NICHOLSON.

Jubbulpore, India.

Preparation for Larger Possibilities

We are in the first stages of a rather adventurous experiment, having sent our two main evangelists on a trip to Tachienlu and Chengtu with Dr. Hardy and Mr. Peterson, which will mean their absence for perhaps four months or more. Although Tachienlu is the birthplace of Lee Gway Gwang, he has never revisited the place since coming to Batang with the Sheltons and Ogdens many years ago, and the younger evangelist has never been farther than a day's journey away from Batang. They will be able to see how Christian work is carried on in that more civilized part of western China and should return to the work here with a greater vision and more power for leadership. This is the more important because we hope soon to open a new station at Yengin and the

Miss Edna P. Dale

For a number of years Miss Dale has been supervisor of practice work in the Union Bible Training School for Women, Nanking, China. Just now she is at home on furlough.

younger evangelist will become pastor of the Batang church if Lee Gway Gwang is assigned to Yengin. The observations and experiences of this trip should do much to prepare him for the greater responsibilities.

J. RUSSELL MORSE.

Batang, West China.

New Missionaries Shouldering Responsibilities

The departure of Dr. and Mrs. Palencia for the States leaves only Mrs. Fonger and myself here, but we have good Filipino help for the hospital in two graduate nurses and there is a constabulary doctor upon whom we will depend. He has had several operations already and is very good. He is not a Protestant but is a Mason and not a very strong Romanist. Through his influence we hope to have more cooperation between the hospital and other doctors in town who rather oppose us.

We have a new pastor in Vigan, a graduate of Union Theological Seminary, Manila, and are hoping for fine student work this year.

LEITH C. FONGER.

Vigan, P. I.

A Live Missionary Society and Bible School

The woman's misionary society of the Forney, Texas, church had an all-day meeting on Friday preceding Easter, when their love-gifts totaled $660.25. The Forney church has only 130 members, and with its highest attendance at Bible school on Easter Sunday, 175, made an offering of $108.07.

(*Continued on page* 56.)

Hidden Answers

1. What is the crux of the labor problem?
2. What was the attendance at the Montevideo Congress and how many nations were represented?
3. Who were "waiting for someone to die?"
4. How did the Corprons travel to the convention in China?
5. Who has come to headquarters while Mrs. Anderson is away?
6. Describe a day in Mondombe.
7. What is "midnight—June 30?"
8. When does Mr. Sargent say the country is safe?

Speaking of Books

West and Farther West

DIVIDING the world into East and West as the geographers and historians do, the most Eastern of the Western peoples are the Slavic nations of Europe, and the most Western habitations of all the West are found in the United States and Canada. In the period preceding the World War millions of the inhabitants of easternmost West, following the traditional trend of large migrations, journeyed with the sun into the westernmost West. It is of these Slavic immigrants in America that Miss Fjeril Hess writes in *High Adventure*.

One of the most alert, stimulating and informing magazines of our day is *The Woman's Press*, the official organ of the American Y. W. C. A. Miss Hess is its managing editor and, as anyone who reads this volume can readily believe, responsible for much of the magazine's vital interest. It is a happy coincidence that a writer with such skill in making strange facts familiar has had extraordinary opportunities for first-hand acquaintance with the Slavs, both in North America and, for several years following the World War, in their ancestral homes.

As we read, we marvel that our own ignorance should ever have made us consider our Slavic immigrants stupid. We are also humiliated that we have not only robbed them of so much of the joy of living but have also failed to let them contribute as they might to the enrichment of our own lives.

Matching the high adventure of our earlier pioneers in coming to the new world and then pressing on across mountains and plains into successive frontiers, the author describes the coming of the Slavs. Then she challenges the native youth of America to the high spiritual adventure of meeting the newcomers with discerning friendliness and both giving and receiving the finest of all possessions.

A suggestion of the fine personalities of these latest adventurers into America will be found in the following story which Miss Hess reprints from *The Interpreter*:

"I had earnestly and honestly desired to learn English. Even while on the steamer I heard the words 'all right' more than nine hundred and ninety-nine times daily. As soon as I caught on to their pronunciation I began to say the words and immediately learned to use them correctly.

"Upon arriving on American soil I was examined by an officer. I asked him respectfully, 'All right?' to which he replied, 'All right.' In the front hall where my fellow countrymen waited for me, someone stepped on my corn and murmured something. Again I said, 'All right,' much to the amazement of my fellow countrymen. When I stepped on the platform I saw many trains there. I showed my ticket to one of the guards and after examining it carefully, he pointed in the direction in which I was to go. I thanked him with, 'All right,' and he also replied, 'All right.'

"I finally reached Chicago. The station was very crowded, and I leaned against the back of a baggage transfer truck and lighted my last cigar. All of a sudden I heard someone calling out in warning tones, 'All right?' I leaped to one side, crying out, 'All right,' and at once two Negroes pushed a cart up to the place where I had been standing.

"Whenever I found it necessary to cross the street, I waited until the policeman called, 'All right!' After saying, "All right,' about a hundred times en route, I finally arrived safely at the home of my uncle. After supper my uncle asked in my native Czech language how I enjoyed my trip. I replied, 'All right,' whereupon my uncle nearly fell over in amazement. Then he tapped me on the shoulder and said, 'You're all right!'"

He who sells a soul a book
Gives that soul a sweeping look
Through its pages
Down the Ages;

Gives that soul a ship to sail
Where the great adventures hail
On the sea
Of Destiny;

Gives that soul a vision—wide
As the skies where stars abide
And the far
Lone planets are;

Gives that soul great dreams to dream!
Sun-lit ways that glint and gleam
Where great Sages
Tramp the Ages!

Books Reviewed in This Issue

HIGH ADVENTURE. By Fjeril Hess. Missionary Education Movement, New York. Paper, $0.50; cloth, $0.75.

WHEN THE EAST IS IN THE WEST. By Maude W. Madden. Fleming H. Revell Company, New York. $1.25.

HERO TALES FROM MISSION LANDS. By William P. Nairne and Arthur Shepherd. George H. Doran Company, New York. $1.75.

THE LAND OF SADDLE-BAGS. By James Watt Raine. Missionary Education Movement, New York. $1.50.

THE NEGRO AROUND THE WORLD. By Willard Price. George H. Doran Company. $0.75.

Where Courage Is Common

HERO Tales from Mission Lands, written by Wm. P. Nairne and Arthur Shepherd is a volume of stories more intensely interesting than fairy tales.

Heroism is not limited to any land, color or race, nor does it depend on place of birth, training or the environment of heredity, though they all may help sometimes. These heroes for the soul's sake come from India, China, Japan and Africa. It is not necessary to mention the lands of the white men, for from them such service is expected. The conquest of the world for Christ is won by such men as the following:

Stewart, who taught the African labor and with it, love.

Morrison, whose waiting life admitted to China five thousand missionaries.

Hannington, who was martyred at thirty-eight, but today Uganda is ruled by a Christian king.

Hudson Taylor, whose prayer for men to go to China was answered by twenty-four and that number has increased to more than one thousand today.

Doctor Pennell, of whom they said in India, "Our Sahib is not dead, in our hearts he lives, for he loved us and was our friend. While we live our Daktar Sahib cannot die."

Han Yu Lan, the Chinese boy, who through tortures refused to tell the names of his friends and so died a martyr at the hands of the Boxers.

Sundar Singh, with his visions of Christ and his life of a holy man, lives and loves and serves today. He calls all men "brother" and an honor it is to be a brother of his, though his skin is dark and he dwells in India. Yea, to serve until the unconsciousness of race is won, means triumphant life.

MRS. A. L. SHELTON.

Elizabethan Americans

ALL through Tennessee, Kentucky, Indiana, and westward to the surf from Seattle to San Diego, are citizens of the United States whose grandparents or great-grandparents said "holp" (pronounced *hope*) where the best high school usage now calls for "helped." If any of these want a vivid, accurate and readable account of their forebears from the date of their arrival on this continent, they will find it in *The Land of Saddle-bags*.

The author is head of the department of English in Berea College, Kentucky, and belongs to the people of whom he writes, by lifelong association and service, and probably also by birth. The mountain people of Kentucky, Tennessee, Maryland, Virginia, West Virginia, North and South Carolina, Georgia and Alabama, have of-

fered such a picturesque and inviting field for magazine writers, novelists and hasty historians that whole libraries of caricature and misinformation have been published at their expense. It is gratifying in every way to have a book that we can read with confidence as well as delight. It is hard to imagine any human being who would not enjoy the reading, even if he does not find his own kinfolks in the book's graphic pages, and does not share the concern which all who are called Disciples of Christ should feel for the land where this brotherhood has conducted four effective schools, two of which continue under its auspices. A few quotations will serve as an introduction, and it is hoped will "tole" the reader into the book itself.

"They are the descendants of the Scotch-Irish, driven from the North of Ireland by the stupidity of the Stuart kings * * * Palatina Germans, Protestants driven out after the Thirty Years' War, Huguenots similarly driven out of France, the more adventurous Quakers from the western reaches of Pennsylvania, and a good sprinkling of Virginia English."

"While the rest of the nation has grown far from our revolutionary ancestors, the Mountain People have been marooned on an island of mountains, and have remained very much the same as they were at that time."

"All these survivals from ancestral days are like prized heirlooms with their own quaint atmosphere of dignity and romance."

Much is said, and rightly, of the Highlander's ready hospitality. It is no mere occasional virtue. The author tells of a woman with six children whose dying neighbor left six more to her care, to be followed eighteen months later by another bequest of half-a-dozen. "Her husband's only remark was, 'Where ye goin' to put 'em all, Bettie?' 'Oh, there's allus room for a few more, and the big 'uns can help wait on the least ones.' She reared them all with her own children, and I do not suppose she ever saw a hundred dollars. Now she is modestly hoping for a chance to get to a better world!"

The country is as distinct as its inhabitants and its resources are as abundant as its topography is attractive.

The author gives particulars to justify the following generalization:

"The history of these people is written into the fabric of America far more indelibly than in their memories. Besides documentary evidence, we have abundant testimony in their family names, their language, their customs, their traditions, their characteristics and their ballads. All these elements have a Shakespearean flavor and take us back to the 'spacious times of Great Elizabeth.'"

"Their personal independence, springing from a passionate love of freedom, developed in them and in their descendants an unusual resourcefulness, an ability to get things, in some rough fashion, accomplished. They acquired a mastery over the forces of nature sufficient for their immediate purpose. While this did not give technical efficiency, it did promote personal initiative. It did not invent machinery, but it did develop resourceful men."

"This quiet confidence in meeting emergencies, this habit of self-sufficiency, does not fit the mountain man for gregarious enterprises. He is rather suspicious of cooperation. A man who asks a neighbor to help him undertake some task that every man usually does for himself must be lazy or incompetent—or 'afeard.' Such a man will bear watching. Some such suspicious mood as this is back of the mountain man's slowness to cooperate."

In seven or eight vivid pages we have a description of Uncle Abner and Aunt Sally, who have had eighteen children, all of whom are living. No wonder Roosevelt loved the mountain people! Nor must we suspect that children are just left to themselves to grow up as they may:

"The proprieties are very strictly observed. Children are taught 'their manners' with sedulous care. The proprieties and good manners of a primitive and secluded people are, as a matter of course, not the forms prescribed by the diplomatic circles of Washington society. But, judged by inherent dignity and good taste, by sincerity and unhurried serenity, the manners of the mountain people are probably not inferior to the etiquette generally observed at the White House receptions."

The author's professional interest gives us a fine chapter on "Mountain Speech and Song" in which he preserves the music as well as the words of several popular ballads. In another chapter he gives us the straight of "Moonshine and Feuds." Of course due account is taken of the deeply religious nature of the Highlander and of its expression.

The rapidly changing conditions in the entire region, through the development of its mineral and timber resources, give especial point and timeliness to the book.

The Rise of a Race

ANOTHER most interesting book, written by Willard Price, is entitled *The Negro Around the World.* It will be difficult to find a book more concise, more direct and one that embodies so much of vital importance to both white and black races. It is true that no race can rise higher than the mothers of that race. In Africa, with a mother lower than a good goat and the home a collection of wives, hope or desire for better things cannot exist—no more than any nation without its homes of purity and pure men and women to defend them can live and reach the goal of satisfied living. Mr. Price says that Christianity filters slowly down through the vast continent, while Mohammedanism goes three times as rapidly for it demands little; plurality of wives is allowed and slavery is permitted. Lying is permissible in three cases—to women, to reconcile friends and in war—in fact Mohammedanism is chloroform for an already too sleepy continent. There is but one missionary doctor for every half-million people, while in America there is one for every thousand. The author continues, "Where there is no written language there is no foundation for a civilization and there are seven hundred African languages that are still untranslated. One hundred and thirty have been reduced to writing, but it isn't so easy to spend perhaps twenty years in the bush of Africa, living in a native kraal with sordid surroundings that must be there and transfer the grunts of an ignorant people to paper."

In the Island of Haiti there is one form of sacrifice in which a child must be burned alive and its body devoured. There the all too few Christian missions are like a drop of water in a sea; but what else! when there is nothing higher known as the standard of moral and spiritual life than the worship of a green snake!

Many a pillar of society in Santo Domingo has twenty-five "stray" children, and one man, because he had ninety-two, said he could not possibly support them all! The advance of the Negro in our own land of America has been greater and swifter than of any other race recorded in history according to Henry Watterson, and truly it seems astounding, for in whatever line they choose, their ability is unquestioned. Four hundred thousand Negroes took part in the World War. When a French officer arose and gave his seat to a Negro woman in a crowded New York subway train, he said "It is an honor to give my seat to an American Negro, I saw the Negro troops fight in France." Mr. Price continues, "the world has long since learned that suffering or backwardness in one land is sure to be reflected in other lands; the handicaps in one race handicap the whole human race just as certainly as the poor playing of one member of the football team reduces the score of the whole team. Governments in the lands concerned might increase tenfold their educational and socializing efforts without in the least overstraining themselves. Without this united effort of government and Christianity, the races which increase most rapidly in the world will multiply ignorance, superstition and disease and the rest of Christendom must suffer and pay the penalty. That the world can ill afford. It is in violation of all rules of efficiency—not to mention those of humanity."

MRS. A. L. SHELTON.

Jubilee Buildings Bring Real Joy

If every building project provided for by the Golden Jubilee fund brings as much real joy as the Baguio rest cottages in the Philippines, then the real Jubilee has barely begun. By careful planning, and whatever else it takes to make money go further than the United Christian Missionary Society folks think it can, two double cottages have been erected on our Baguio land. These are not luxurious summer homes, but they are roomy, comfortable and attractive. And they made the folks of the Christian Mission about the happiest group in the mountains as the twenty-fourth annual convention went into session in one of these cottages, and as we looked forward to vacation this year.

When the committee on names for our various mission buildings hesitated on the christening of these cottages, the convention voted that they shall be called the "Golden Jubilee Cottages." We cannot express all our gratitude now but we shall continue to remember the Jubilee, as we turn from time to time to Baguio mountains for rest and inspiration for the work. —*Philippine Christian.*

Days of Rejoicing in Wuhu

By STELLA TREMAINE

THIS is Easter Sunday and is truly a day of rejoicing with us. It began yesterday when seventeen girls were baptized. Sixteen of them are students in our girls' school here in the house where we live, and one is a student in a government school. There were no women to be baptized this Easter, though there are several who want to be, but there are people in their homes who make so much objection that they do not yet have the courage to bear all the persecution that they are sure would come. One woman who has come to Bible classes for years and who believes and would be baptized if she could, is a secondary wife, so the church will not receive her. They feel that the church must stand against polygamy, so they will not receive a man who has more than one wife, or a woman who is a secondary wife. It is a good rule and they must keep it, but I do pity this woman. She is a fine woman and she did not know that she was marrying a man who already had a wife until she had been in his house for nearly a month, and then there was no escape for her. Women are not economically independent in China as they are in America.

It was a great joy to see those girls buried with our Lord in baptism. Some come from poor homes and some from rich homes. The youngest one is nine years old. She is the daughter of one of our co-workers who teaches Bible in the boys' school, and does a lot of work in the church. When the preacher asked this little girl, "Who is Jesus Christ?" she answered, "The Good Shepherd." Then he asked her, "Then who are we?" and she said, "We are his little sheep."

This morning, just as day began to break, I heard our old Bible woman singing in the court outside, "All praise be to God on high, my Savior has risen from the dead." Soon other voices joined hers, and I joined as soon as I could. At seven o'clock, we went to the church. More than a hundred of the church members came, and we had a prayer meeting. We sang hymns, and the preacher gave out topics for prayer. He asked certain ones to pray for the following things: for all the Christians in the world, that we might be one and carry the message of our risen Lord to all people so that the world might be filled with the knowledge and love of God; for all the young people in the world that they might turn to God in their youth and give him many years of service; for our own brotherhood as we Disciples of all nations meet at the throne of God today as one in the celebration of the resurrection, that we might be true to our high and holy calling; for the people who would be baptized in our churches all over the world today, that they might be filled with the Holy Spirit and might overcome temptations; for the church in China, that it might truly represent the Kingdom of God on earth, that Christians in China might live godly lives and by their example draw many to the Savior; for those who were baptized in our church yesterday and those who were to be baptized today, that they might live in the power of the Spirit, that they might rise to walk in newness of life and remain true to their faith and be shining examples all the days of their lives; and for our families, neighbors and friends who are unwilling to hear and follow Jesus, that their hearts may be softened and that they may accept the great salvation.

All but two of those baptized at Wuhu, China, in the Easter campaign

After the meeting, we came back and had breakfast and returned to the church for the baptisms. Twenty-one men and boys were baptized. Miss Gray baptized the women the day before, for our Chinese women have not yet come to the place where they are willing to be baptized by a man. Miss Gray has done this for a good many years, and she does it with grace and dignity. The men were baptized by our young Chinese pastor, Mr. Cheo, who was in America for three-and-a-half years in Princeton and Yale. He graduated there and was ordained to the ministry. He has been with us here for a little more than a year. It was his first experience and several of the men were taller and larger than he, but he took their confessions calmly and clearly and baptized them as easily and as quietly and in as good order as I have ever seen anywhere. When he lifted his wet hands to pronounce the benediction, as he stood in the baptistry after the last one had been baptized, I felt that a bright future is dawning for the Church of Christ in China; for, before my eyes, is the evidence that we are coming to have leaders who are in every way, in training, in spirituality and in daily life, worthy to be pastors and leaders of the people.

How I should like to get those boys together in a kind of little club—and have them meet once a week here in our house and have a few games, and then have them read the Bible a little while, and have someone say a few words about the joys and responsibilities of the Christian life, and then let them pray a few short prayers and go home. Of course they have their Sunday school classes and Christian Endeavor society, but there are so many boys in those organizations that are not Christians. I should like to get just the Christian boys together for they need all the spiritual food they can get. I called in the home of one of our young Christians who is nineteen years old, but is in the third year of the junior high school. His mother and some of her friends were playing Mah Jong with little piles of money in front of them. They always gamble when they play any game. We learned that his father is in the tobacco and wine business, so you can imagine how much encouragement he gets at home in his Christian life. But where is the time for me to have this little meeting for these boys once a week or every two weeks? My hours are all taken and there are a thousand things that I ought to do that I don't get done, try as hard as I can. *Oh, friends, pray that the Lord will, in some way make it possible to send some more missionaries to Wuhu.*

The Day After Easter

Two more were baptized today. A woman who is a teacher in a government normal school who has believed for several years, has suffered very great opposition in her home. The opposition has not grown less, but after she saw the baptisms yesterday and heard the message, she decided to meet the opposition and take her stand for Jesus. Another little girl was baptized. Her mother is a beautiful Christian character and she will be brought up in a happy Christian atmosphere. This makes forty baptisms, and one young lady who had joined our church in Nanking put her letter in the church here.

Teaching the Women to Earn a Living

Nearly two months have passed since I took charge of the needlework department of the Woman's Home here. This department more than pays its expenses while teaching the women how to earn a living. We receive orders from people all over India for the beautiful fancywork and recently filled orders from America and Scotland. The linen which we use we order from Ireland, the embroidery silk from France and the patterns come from America.

LOTTIE J. SHERMAN.

Kulpahar, India.

Missionary Illustrations for Uniform Sunday School Lessons

The Beginning of Foreign Missions, July 5

FOREIGN missionary work among the Disciples of Christ began in an organized way in 1874 with the formation of the Christian Woman's Board of Missions. The inspiration to organize for the purpose of spreading the gospel came to Mrs. Caroline Neville Pearre, who says, "On the ninth day of April, 1874, after my private devotions, about ten o'clock in the morning, the thought came to me to organize the women of the church for missionary work." With her, the thought was father to the deed and a few weeks later she organized the woman's missionary society of the church at Iowa City, Iowa. She commenced also a wide correspondence with leading women in other states and soon the plans for the national organization were being formulated. At the general convention held in Cincinnati that year in October, the organization was effected, the constitution drawn up and adopted, officers elected and the first definite work decided upon, the establishment of a mission in Jamaica. From this beginning has grown the great and united missionary work of the brotherhood of the Disciples of Christ today.

The Gospel in Antioch of Pisidia, July 12

From Northern Congo up through British Sudan to the east of the continental divide which marks the boundary of British and French Sudan, 1,000 miles; to the west of the same divide, through the French Sudan, another 1,000 miles; to the northeast in the direction of Lake Chad, considerably more than 1,000 miles; west toward Nigeria, more than 1,500 miles, and west into the Cameroons, more than 1,000 miles—along all these lines there is no Protestant mission or missionaries! Who can view the vastness of this territory with no gospel light and realize the many tribes whose languages must be reduced to writing before the people can get the gospel message, without a conscious call to pray "the Lord of the harvest" to send forth laborers?

The Gospel in Lystra, July 19

Instance after instance could be given to show how the love for mankind in the heart of the missionary, has accomplished what argument and oratory had been powerless to effect, in winning Hindus, Buddhists, and Moslems to Christ. One of the few converts in Punjab from the bigoted Hindu society, the Arya Samaj, told how he was first attracted to Christianity by observing the unruffled demeanor of a Christian missionary preaching in a bazaar, when he was derided and insulted by some of his auditors. From the days of Peter and Paul to the present time such undiscourageable, faith-born love, in the face of opposition and contumely, has been the distinguishing badge of the Christian way of life and the pledge of its final victory.

The Council at Jerusalem, July 26

"How do you account for Manley going as a missionary? I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it has been years since I have heard from him. Poor fellow! A great career lost! Wasted his talents on some low-down heathen." The speaker was the wealthy head of a great corporation and had spent all his time since graduation in making money.

His companion was a distinguished journalist, who, taking from his pocket a letter, replied: "I have a letter here from Manley. He wants to be remembered to the class, and he encloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and out-stations; a publishing house that ranks first in the East; a boys' training school that requires an outlay of $25,000 a year, with an attendance of five hundred students; he has twenty-seven assistant workers in various departments. He is a close adviser to the governor of the province and a great power in diplomatic circles. Of course his circular does not say that, but I learned it from some missionaries connected with my own church."

Mrs. Mary C. Freeman of Springfield, Illinois, who recently made an annuity gift of $27,000 to the United Christian Missionary Society

The wealthy head of the money making corporation did the manly thing. "I apologize to Manley," he said, "I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is small. I envy him his great career."

Converts in the Philippines

In the Manila district eight evangelists report for the month of February twenty-five persons baptized, forty-one evangelistic services held, eighty-one sermons preached and six funerals conducted. The Gastambide Church is at present in its annual tent meeting campaign, the results of which are not included in the above figures, but will be added to the final results of the Easter campaign.

LESLIE WOLFE

Manila, P. I.

Board of Temperance and Social Welfare

(*Continued from page* 31.)

Pacific basin and from Australia. The one great theme will be peace through understanding between Occident and Orient.

The Peace Committee of Fifteen, authorized by the Cleveland convention, has resolved to operate through coordination with our work. If funds can be found, a campaign of education for peace through the churches will be put on.

Missionary Temperance

DURING a visit to Mexico last December, by the courtesy of the Mexican government, we were enabled to see at first-hand the great opportunities for temperance work there, and to know through personal interviews the significance of Dr. Osuna's work on behalf of our united temperance forces. This first-hand knowledge has enabled us to enlist the financial help of some friends for his work. Three of the Mexican states are now dry, a number of the towns in other states are practically saloonless, more drastic limitations are being put on everywhere, and the government is dealing with the border situation in a firm manner. President Calles is a prohibitionist, organized labor is on record with a drastic dry platform, and the school teachers cooperate with Dr. Osuna eagerly in securing scientific temperance instruction.

The Day's Work at Mondombe

YOU would be interested in the work of the boys at Mondombe. At six o'clock in the morning they line up on the wide station path a little way from the older station workmen and have a song and prayer. After this the tasks for the morning are assigned. These morning tasks are finished by ten o'clock, when school begins. Some of the boys go to the gardens, a few are assigned to the job of pointing the brick in Dr. Pearson's house, which is in course of construction, some sweep the path, while some take a large canoe and go down river about a quarter of a mile and get a load of sand for the building operations. They paddle down to the accompaniment of a canoe song and back again with a heavy load which they then carry to a sand house which they themselves have just completed and of which they are very proud. Three of the boys are assigned to the tailor shop where all the clothes for the boys on the station are made. Miss Mitchell cuts the cloth but the boys do all the machine work on little hand machines and turn out very neat work. Each boy receives fifty centimes (two-and-a-half cents) per week for food. At the end of the first thirty days he receives a loin cloth; at the end of a hundred days he receives a cotton suit; in a hundred and fifty days another loin cloth, at the end of two hundred days another suit; two hundred and fifty another loin cloth, and at three hundred the choice of a suit or blanket. When they receive their allotment of clothing they try it on immediately, right in the open, as they have no dressing rooms such as we find at home in the department stores.

C. M. YOCUM.

On Board the Steamer Oregon, Africa.

Educational Work in Congo

By TOBITHA A. HOBGOOD

AT each of our four stations in Congo schools are conducted daily. We have always felt that education is most important for these people, for if once they learn to read, a vast new world is opened up to them and they begin to rise from their low state of heathenism. Most important of course is their learning to read the Bible, which if rightly used will become a great joy and comfort to them. Our great drawback is the dearth of literature in the native language. We are making progress however, and our supply of reading material is gradually increasing.

Being at only one station I cannot speak at length or definitely regarding the school work at the other stations. I believe however that at all the stations the plan is to do the most intensive work with the boys and with the young men who will go out as evangelists. Our people at Monicka have led the Mission in their intensive work with boys, keeping always in mind their training for work in the outposts. Only through those we train on the stations will we be able to reach the people in the villages effectively. It is a long hard pull, for it takes many months to teach some of them to read the simplest words. I think the emphasis on all the stations has been first on reading and writing, then arithmetic. Then as the pupils are able to take it, we attempt more advanced work such as French, Higher Arithmetic, Geography and the Metric System, with manual work especially in view.

At Mondombe much stress has been put on the young men in training for evangelistic work. Being a new station with a great scarcity of evangelists, for the many needy villages, we feel sure they have been wise in doing intensive work along this line.

At Bolenge a school for Mission workmen and boys has been held for a long time. I think the usual branches are taught there, with a school for the manual training of boys in addition. They also have daily schools for the women of the town and children. The boys in the manual school have been making very nice furniture for a year or so.

Here at Lotumbe we have about eighty boys and forty evangelists in training. The town children, house boys and anyone else who desires may attend the schools. These boys and young men come at 6 A. M. and are assigned various tasks such as cutting grass, bringing wood and working gardens, until 9:20 when the first school bell rings. The school assembles at 9:45 and is held until noon.

The school is divided into three departments, primary, intermediate and senior. The primary group, with Miss Trimble in charge, is in one building, while the other two departments are in the other schoolhouse. There is a goodly number of town children in the primary school in addition to the beginners among our Mission boys. They are led through the mysteries of learning one letter or one syllable at a time and brought up to the simplest reading and numbers, with writing always. One period a week is given to learning Scripture.

The Intermediates were in charge of Mr. Hurt, until he left for furlough and Mr. Hobgood has the advanced classes. These two hours are given mostly to the three R's and Scripture drilling. All the classes have two teachers each, one for each hour, so that these teachers may have opportunity for class work also. Their teaching is closely supervised, a large part of these teachers being thus trained for school work in the out-stations.

In the afternoon at 2:30 there are classes for the normal training of the teachers and their work for the following day is always given them. At this time Mr. Hobgood has his group of evangelists for a Bible lecture.

My Jungle Sisters

I can see the women trooping,
Their weary shoulders drooping
'Neath the burden of their heavy loads
And sad.

Through the monotone of ages,
Unsung by bards and sages
They have borne in bitter dumbness, toil
And pain.

Oh Thou Father of all nations
Watching Thy diverse creations,
Give me power to help my sisters
Bear the load.

Let me teach their hearts the singing
Of redeemed souls upward winging
Through the darkness rent and riven
By Thy Word.

—ALICE FERRIN HENSEY.

Bolenge, Congo Belge, Africa.

Some of them cannot read the Bible but all listen carefully and those who can read and write make notes on the lectures.

At 3:30 the most advanced of the pupils come for an hour's work along special lines. One group has simple drawing, supervised writing, geography and other things. Another group is training in the use of the Metric System and the beginnings of manual work. We are so happy to have this department going at last for we have wanted it so long. We hope to train them in carpentry and masonry especially, and as soon as possible to let them begin the work on their dormitory.

One of the members of the staff is planning a class in music. We have had a group of the young people for a year or more learning the hymns better and forming a choir. We feel that this is a good time to begin teaching them to know something more than merely how to follow a tune when they have heard it. These people are musical but they have a style of their own, and it is very hard to teach them some of our tunes.

There is an hour's school in the early morning for all the town women who wish to attend. Some have done well and can read the Bible and do simple arithmetic. The women have always been considered inferior and very much looked down upon and they are slowest to learn, for it is hardest always for them to leave off the old way and learn new things.

So our work goes. Some school work is done in all the outposts where the evangelist or boy can read and write. Many come in from these villages who can read and write some and so have a good start for the school work here. We hope in a few years to have good schools going in many of these villages, but first we must train the teachers properly.

Our hopes are high. We are very much discouraged at times but we plod on, knowing that these people are capable, and by patient teaching through the eye and ear they will be brought up and some day take their place in the world, after all the years of degradation through which this country has gone.

Echoes From Everywhere

(*Continued from page* 51)

The Gospel Message Through Eye and Ear

On a recent camping trip we visited thirty-two villages and 2,700 saw our lantern pictures on the life of Christ and heard them fully explained. A number of Gospels were sold, but many of the people are unable to read.

At Easter time two boarding school girls and one Hindu boy were baptized. The boy has been under treatment here at the hospital for some time.

H. P. GAMBOE.

Mahoba, India.

Another School Started in Batang

A kindergarten school in the town in charge of Mrs. Morse has been started this month. It is a half-day school held in the afternoon. Starting with five or six children, there is now an enrollment of eighteen. The elementary principle is that of a continuous Christian influence for the street children. Our large school is a quarter of a mile across the river from the town and parents hesitate to send small children that distance especially in cold weather. We hope that children attending the town school in their early years will not only have a greater Christian influence thrown about their lives but after a year or so will attend the other school.

MARION H. DUNCAN.

Batang, West China.

Christian Home An Example

Many of our churches held special evangelistic services preceding Easter and a growing interest in the gospel is manifested. It was my pleasure to help in the campaign at Dajaos Arriba. It is always a great inspiration to go to the hill churches and see how many of the people are willing to go long distances over rocky trails and even in rainy weather. While in Dajaos I stayed at the home of the Bible woman and her mother. Their little home is a wonderful example to the people in the neighborhood, for though it is very humble it is clean and a spirit of Christian love pervades it.

FANNY CARLTON

Manati, P. R.

(*Continued on page* 61.)

A Voice from India's Zenana World

By ANNIE AGNES LACKEY MACDOUGALL

IN an unattractive street in one of India's crowded towns, there stands a large brick house. The drawing or reception room is built quite apart from the rest of the building. In this room it is only the master of the house who receives his friends. Surrounding all is a spacious courtyard, enclosed by a high rough-looking wall. The entrance to the courtyard is wide. The great wooden gate is painted black and in addition is covered over with strange figures, such as may be seen on many of India's old walls and buildings.

The brick house with its courtyard tells us that someone of wealth and position lives here. But in all there is nothing which betokens culture or refinement. Inside the house—even in the best room—there are two or three ordinary chairs, a rude wooden cot and a box or two in which clothing or jewelry are locked away for festive occasions. There are no carpets, rugs, curtains or pictures. As yet in India the dwellings even of her most educated people are often bare of the most ordinary touches of refinement. So in this case we see a household; but not a home.

The master of the house is a bigoted Hindu, belonging to a sect known as the Arya Samaj. As such he is a bitter opponent of Christianity. However, he does not object to his wife's being visited and taught by a lady missionary. Therefore we go regularly to this house and the little Indian wife, who has now come to consider us as friends, always gives us a glad welcome.

Sometimes she is out in the courtyard and as soon as the heavy black gate swings back on its hinges, she greets us with smiling face and with her cheery *salaam*. At one time we may find her scouring the brass plates and drinking vessels, so generally used in India. At another she may be engaged in preparing vegetables for the coming meal. No matter how busy she may be, she is always pleased to lay her work aside and to sit with the missionary long enough to have a lesson and to hear the Bible teaching. How she enjoys singing the Hindi hymns, called *bhajans*.

One morning when the missionary with her happy-faced Bible woman called and pushed open the massive gate and peered into the courtyard, things had a different appearance. The little friend was not there to greet us as usual. So we climbed the steep, narrow stairs, leading up to her apartment, and, standing on the landing just outside her door we heard her familiar word of welcome—"Come." On entering we found her alone, lying ill with fever. She was very happy to see us but when she began to speak I noticed a sadness both in her face and manner—a sadness which we had never noticed before. As I sat beside her, wondering what could be wrong, she quietly took from under her pillow a pair of bracelets and then said, "My husband went away this morning and will not return for several weeks. Just as he was leaving he gave me these." Then gazing tenderly at the parting gift she continued: "It is only God's mercy that causes these to be mine and not another's." She then grew very silent for a few seconds, and it was as if old memories welled up from her past. The tears began to course down her cheeks as she opened to us her heart in the following story.

When she was a happy girl of twelve years of age her parents and relatives arranged her marriage with her present husband. Previous to that time she had never seen him, nor did she have anything to say concerning the arrangements. All that interested the dark-eyed Hindu girl then was her jewelry, the elaborate engagement and marriage ceremonies, with its beating of drums, gaudy colors, processions, the singing, dancing and feasting. Yes, all this appealed to her as to other child-brides in this great land. And why not? This is the one gay occasion in their lives—the one sunshine memory, which remains hers when the curtain falls, and the girl-life becomes as death, hidden away in the gloom and darkness of India's zenana world. It is one of India's tragedies, and the world's, for that matter, that the bitter things so often parade under a false glamour. This is especially true of India's child-marriages.

To her the marriage festivities ended all too soon and this girl found herself torn from her parents and, according to custom, beginning to live her life in the home of her husband's parents. For a few years the boy-husband was kind and her life was comparatively happy. Then came a time when he went away for a while. When he returned he brought home a new wife. Here our little friend paused and with a heartbreak in her voice said, "And then for ten long years I lived as a servant in my own home—a servant to my husband and his new wife." At the end of that time he grew tired of this new wife and, sending her back to her own people, he restored his first wife to her old place in his life and home.

As she finished her story she once more held the bracelets up and looking affectionately at them she repeated again softly the words, "It is only God's mercy that causes these to be mine and not another's."

Reduced Railroad Rates to Oklahoma City Convention

THE reduced railroad rate to the Oklahoma City Convention—October 6-11, 1925, will be a fare and one-half for the round trip under the *Identification Certificate* plan. This reduced rate is applicable at stations on lines members of the following Passenger Associations: Central, New England, Southeastern, Southwestern, Transcontinental and Western, and Trunk Line. These Passenger Associations cover all territory in the United States. The same reduced rate has been granted by the Canadian Passenger Association—Eastern lines.

To obtain the reduced rates *Identification Certificates*, which can be obtained only from the undersigned, must be presented to railroad ticket agents during selling periods as follows:

At stations in British Columbia, California, Idaho, Nevada, Oregan and Washington—September 29 to October 5 inclusive—final return date October 20. At stations in Arizona, Manitoba, Minnesota, Montana, Northern Michigan, North Dakota, South Dakota, Utah and Wisconsin—September 30 to October 6 inclusive—final return date October 17. At all other stations, October 1 to 7 inclusive—final return date October 16, 1925.

Identification Certificates will be issued by the undersigned to any member of the church upon receipt of application therefor accompanied by a *self-addressed, stamped envelope*. A certificate is good for the dependent member of one's family. If conditions change making it impossible for you to make the trip as planned, certificate can be returned.

Do not delay filing request for certificate.

Early notice is being given of the reduced rates which will be in effect and what it is necessary to do in order to obtain same. Do not put off applying for necessary certificates.

H. B. HOLLOWAY,

Transportation Secretary, International Convention of Disciples of Christ, 425 De-Baliviere Avenue, St. Louis, Missouri.

The Gunzenhauser Family

This splendid family will support Mrs. Carl Vissering, who goes with her husband to India this fall. Mr. and Mrs. Gunzenhauser had planned to support their daughter Magdalene, who appears at the right in the picture, and who was preparing for the foreign field, when her career was cut short by death.

Special meeting of a sub-committee of the World's Sunday School Executive Committee held in the offices of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

In the group will be noted left to right: W. G. Landes, general secretary; S. B. Chapin, New York City, Robert M. Hopkins, chairman international executive committee; W. C. Poole, president World's Sunday School Association; W. C. Pearce, associate general secretary; S. D. Price, assistant secretary; A. M. Harris, chairman world's executive committee.

In the background will be clearly noted the picture of Frank L. Brown, former general secretary of the World's Sunday School Association.

The Year in Retrospect

By IRA D. CREWDSON

IT was the latter part of 1924 that we started upon our third year in Japan and how happy we are to be here trying to do our bit in the telling of the story of Christ to the Japanese people. Not that we have been able as yet to say much about it in the Japanese language, but there is a means of communication which is even better understood than speech and it is "life." We have been trying to live, as best we can, the story of Christ, that others having seen us may know that we have been with the Master. Of course we have made mistakes and no doubt many of them, but they have not been intentional and we somehow believe that the balance is on the positive side. We have been trying to live up to the pledge which we gave our Master before coming to Japan, namely, that God willing, we would give our lives unreservedly in service to him.

The most important event of the year to us personally, was when Mrs. Crewdson presented our family with our second boy, Glen William Crewdson, on the 22nd of January. He is a fine, strong boy and except for a few weeks during the summer has been steadily increasing in wisdom and in stature, and in favor with his family. We were still living at Shukugawa, halfway between Osaka and Kobe at that time, and sharing our house with Miss Hazel Harker of our Mission. She and I were both attending the Japanese Language School in Kobe, but as she went in the morning and I in the afternoon it was possible for one of us to be with Kenneth most of the time, so we got along nicely while Mrs. Crewdson was in the hospital.

I finished my second year of language study in June, just before moving to Osaka. When the Robinsons went to America on furlough we moved into the house which they vacated. As the house is quite large and our supply of furniture small we persuaded them to sell us some of their rugs and furniture so that altogether we have been able to furnish a part of the house, although some of the rooms are very scant.

All through the year, except July and August, I conducted an English Bible class at the Tennoji Church every Sunday morning. By having the class at the regular Sunday school hour most of the members of the class usually stayed for the preaching service. While the average attendance for the year was about six, they were quite regular and two of the young men were baptized the first Sunday in July. They both left Osaka soon after but their letters show that they are continuing steadfast in the faith.

Even while attending the Language School in Kobe, I taught English regularly in our night school, Christy Institute, in Osaka. Since moving here the number of my teaching hours has considerably increased. It has been my privilege to be one of the regular speakers at the chapel services. This gives me opportunities to tell the some 400 boys and 200 girls something of Christianity.

We have conducted a discussion class in our home every Saturday night. It has been attended chiefly by the members of my English Bible class, most of whom are students of Christy Institute.

As I have charge of the evangelistic work of this district, I try to keep in touch with the various churches by attending their services as often as possible and by having the ministers meet at our home each month to discuss the work and make plans for the future. These meetings have been helpful to me because of the close fellowship with the pastors.

Mrs. Crewdson has entertained the women's meeting of the little Tamade Church which is quite near our house, each month. The pastor of the Tamade Church conducts the devotional part of the service and then Mrs. Crewdson takes charge of the distribution of Christian literature and the social hour, or hours, as it usually lasts most of the afternoon. At Christmas time Mrs. Crewdson presented each of the women with a small book appropriate for the season. The attendance has averaged twenty.

We have been blessed in no small way by the presence of several world travelers who have stopped with us for a time on their journey through Japan. Among those who have thus been entertained are: Mr. and Mrs. William F. Rothenburger, Springfield, Illinois; Mr. and Mrs. W. E. Crabtree, San Diego, California; and Mrs. Ida Withers Harrison, Louisville, Kentucky.

This year I have served on the executive committee of the Union Church in Osaka, which is for English speaking people. As the services are attended largely by missionaries, the committee asks the different ones to take their turn at preaching and I have taken my turn along with the rest.

At Christmas time I was kept busy playing the slide trombone for various Christmas programs. I played at six different ones, of which one of the most interesting was the community Christmas tree of the Y. W. C. A. It was in the park near the Y. W. C. A. building. The night was clear and beautiful and there was a good crowd in spite of the fact that this was the first attempt at a community tree. Mr. Kimura, the "Billy Sunday" of Japan, preached the sermon.

We have enjoyed attending the Recreation Club. This is a monthly meeting of all of the English speaking foreigners in Osaka. At Christmas time there is a special program for the children and supper is served to all. These meetings give us opportunity to come in contact with people of a wide range of interests and are very beneficial to us.

The Osaka English Teachers' Society and the Central Japanese Missionary Association are other organizations to which we belong and whose meetings we try to attend as often as possible. Occasionally we have the opportunity of hearing a lecture by someone who is passing through Japan, or a good concert by some of the world stars who happen to be touring Japan.

I nearly forgot to mention one of my most important duties, that of being station treasurer for the missionaries. I receive the salaries from our general treasurer in Tokyo and pay the other members of the station each month. I am also serving as chairman of our station meetings which come each month.

Things To Remember

THAT the present Missionary Year closes at midnight, June thirtieth.

That the Board of Education and the Cooperating Colleges are not a part of the U. C. M. S.

That, therefore, offerings for Christian Education are distinct from the Missionary Offerings.

That this sacred cause receives nothing unless you give it a place in the budget or special offerings.

That any money intended for the current support of the Cooperating Colleges should be sent to the Board of Education.

That the Churches receive credit in the Year Book for educational offerings through the Board of Education.

That our Colleges are growing by leaps and bounds and their needs are correspondingly great.

That the total deficits of these growing Colleges amount to about a quarter million dollars each year.

That the needs of these Colleges are imperative. They cannot grow or even be maintained without your help.

That the headquarters of the Board of Education are at 222 Downey Avenue, Indianapolis, Indiana.

Midnight June 30—and the Deficit

JUNE 30 marks the close of the current missionary year. Few years in the history of our brotherhood have been more full of significance than the year just closing. Practically from the date of its organization the United Christian Missionary Society has been carrying a deficit in the general fund. This has tended to curtail the work on every field. Feeling that this situation was intolerable, our churches have made a sacrificial effort to see that the deficit is eliminated by the end of the year.

There is not a missionary who has not been praying earnestly that this result may be achieved. There is not a matron in any of our children's homes or in our homes for the aged who has not watched this undertaking with deep interest. All those home missionary enterprises which reach every corner of the land and which minister to such varying needs are vitally interested in the outcome.

Few things ever undertaken by the churches through the United Society have aroused such general interest, have called out such loyal sacrifice, have enlisted such loyal cooperation as this undertaking. It has meant going the second mile with the Master, but the objectives involved are sufficiently important to make the sacrifice worth while.

At this writing two vital things need to be done. First, every individual and every organization and every church will need to see that every available dollar is turned into the proper treasury. Second, the treasurers of every organization will need to see that money is remitted to the treasurer of the United Christian Missionary Society before the books close.

This point needs to be stressed. Individuals and organizations are children of custom. Almost without exception you can predict their action. When, however, an unusual circumstance arises there is no norm by which to guide our judgment. Ordinarily we could tell almost to a certainty what the receipts from individuals and churches would be by June 30. This year, however, because of the undertaking to eliminate the deficit, an element of uncertainty has entered. Everybody will be anxious to know what the outcome will be. The sooner remittances come in the sooner will it be possible to know the final result. In any case remittances must be in before the books close if they are to be counted on this undertaking.

The effort to eliminate the deficit has brought out some splendid loyalties. One working girl desired to raise a considerable sum of money through offerings from working girls. The plan was to enlist all the Christian working girls of our churches in contributing a few dollars month by month in behalf of missions. It was hoped that these gifts would run into thousands. The one who made the suggestion sent in an offering representing real sacrifice.

Others released annuity bonds so that the proceeds from these bonds might count on the total result. A number of others contributed the annuity which they received from annuity bonds, stating that they wished to have this apply on the deficit.

From far fields the missionaries sent in offerings from their meager salaries. The missionaries who have been at home on furlough have given of their strength without stint. In many cases they have given up the privilege of being with their families in order that they might spend time in the field.

Nearly one thousand workers in all parts of the country have given time and effort as district and county leaders in their attempt to reach the churches. Pastors, Bible school superintendents, presidents of woman's missionary societies, presidents of girls' circles, triangle club leaders and superintendents of mission bands have united to accomplish this task.

The fullest cooperation has been given also by women state, district and county leaders. In all parts of the country laymen have had their part in the undertaking. J. G. Warren, of California, has given his personal attention to the laymen of our brotherhood and has rendered a conspicuous service. The churches, themselves, have given most unanimous response. Everyone has felt that the deficit ought to be eliminated, and they have felt, likewise, that they would like to have a real share in the victory. We shall await with keen interest the closing of the books and the final report on this undertaking.

At the Nantungchow Hospital

By Ruby S. Hagman

THE man on the left in the above picture is a Buddhist priest who for over twenty years has suffered from a duodenal ulcer. The pain was at frequent intervals exceedingly distressing. He had sought relief at hospitals in Hangchow, Ningpo, Shanghai, Chinkiang and Nanking; at the latter place he was advised to go to Nantungchow for operation.

Chinese are very loath to have an abdominal operation unless they think they will die without it. But this patient came with strong faith and was cured. At the operation, Dr. Hagman found a very large chronic ulcer in the intestine just beyond the stomach. The operation required the making of a new opening in the stomach and attaching the small intestine to it. It gave the patient complete relief.

Although impressed by the practical good that is being done by Christianity in China, this Buddhist priest was only passively interested in Christian teaching. He firmly believed that by following the course before him he would finally become a Buddha and be worshiped by his fellows. He wears the robes of the priesthood.

The figure in white is our cook. He had the same disease from which the Buddhist priest had suffered. He had endured frequent attacks of excruciating pain over a period of five years. In 1920 with the assistance of Dr. Vierling who was visiting us, Dr. Hagman attended him and performed the same operation as was later done on the priest. This was the first case of this kind that Dr. Hagman had ever had and so we were particularly happy over the splendid result.

Echoes From Everywhere

(*Continued from page 56.*)

Ministering to "The Least of These"

I had the pleasure of going with Dr. Wohrley one afternoon when he visited two of the villages in Batang Valley, one being the farthest village to the south. It was a real joy to watch the children greet the evangelist who accompanied us. The tears came to my eyes as I saw these little ones pat the hands and face of the evangelist as he sat in their midst telling of Jesus and his love for little children. I thought of the Master and of that time long ago when he called the little ones to him and blessed them. These little ones are in our care, for we are the human hands, feet and voice of the Christ and only through us will they see Jesus.

I have been able to do a little nursing. Dr. Wohrley had three little boys sent to the hospital and the family from which they came is so poor that no food could be sent them. I saw that they had two hot meals each day and that aching backs were rubbed and homesick hearts comforted. The boys are now at home, well and happy. I have also been able to provide woolen garments for three children who were clothed only in their "birthday suits." These garments will be worn until the few shreds left will no longer hang together.

AMANDA W. WOHRLEY.

Batang, West China.

Training Christian Teachers

Ours was the only boys' school in all this part of the province which remained open until the end of the semester, and the only school where the students took their examinations. The government schools closed months ago for lack of funds, the educational funds having been converted into war channels. This is the only Christian full high school for boys in the northern three-fourths of this great province. Anhwei is the most illiterate of the eighteen provinces, having only twenty-five students per 10,000 population. There is no institution, mission or otherwise, doing college grade work in this province. If we want teachers for this large territory, of which Luchowfu is the center, we must train them. Most of our students are from well-to-do country homes, farmer, merchant and official classes.

MARGUERITTE H. BRO.

Luchowfu, China.

The "Old Kentucky Home"

A letter from V. C. Carpenter, Ciales, Porto Rico, says: "I am glad to say we are living in the Sue Sublette Home, and are very happy here. It is breezy on our hill overlooking the town, and as for the scenery, there is none more beautiful on the Island than that around Ciales. We are glad to be through with the building, and we rejoice for Kentucky's sake that the Sue Sublette Home is finished while Miss Sublette is still living."

Promotions in Kulpahar

We have just had our annual promotions and have sent fifteen little girls to Mahoba and will send about ten boys to Damoh. These children have completed the school work offered here or have reached the age of nine years. All are in excellent health and have begun the new school year with enthusiasm.

MARY CAMPBELL.

Kulpahar, India.

Training the Women of Tomorrow

The work in the orphanage has gone on nicely this past month. A new Bible course was started in the school and the kindergarten teacher received some new material by means of which the little tots have done some nice work.

In March the inspectress of schools, assisted by the deputy inspector, came to give the annual examinations. Out of an enrollment of 110 only 9 failed to get through. Five of these were older girls whom we have sent to Kulpahar to learn the industrial work.

LUCILE FORD.

Mahoba, India.

THE RACE IS ON

Compare the ranking of the cities with that of last month. Note that while some have lost slightly in subscriptions they nevertheless retained their rank. Watch for the reports next month.

The Big Ten		The Second Ten		The Third Ten	
Kansas City, Mo.	599	Seattle, Wash.	231	Cincinnati, Ohio	176
Los Angeles, Calif.	594	Pittsburgh, Pa.	226	Columbus, Ohio	166
Indianapolis, Ind.	530	Louisville, Ky.	225	Oklahoma City, Okla.	163
Cleveland, Ohio	326	Akron, Ohio	224	Denver, Colo.	162
St. Louis, Mo.	324	St. Joseph, Mo.	197	Houston, Texas	155
Dallas, Texas	297	Richmond, Va.	196	Lincoln, Nebr.	155
Washington, D. C.	288	Tulsa, Okla.	193	Toledo, Ohio	154
Chicago, Ill.	285	Long Beach, Calif.	187	Detroit, Mich.	147
Des Moines, Iowa	251	Portland, Ore.	186	Wichita, Kans.	143
Lexington, Ky.	245	Ft. Worth, Texas	180	Buffalo, N. Y.	133

ONCE again we renew our special subscription offer on The Christian-Evangelist whereby anyone may earn his way to the International Convention of Disciples of Christ to be held at Oklahoma City, October 6-11, 1925.

Our New Subscription Plan in paying this expense has proven so popular in former years, that already many are working securing new subscriptions to The Christian-Evangelist to pay their way.

Any church may thus send its minister, expenses paid. Any member may earn all or the major part of this expense. It is easy, and pays the church as well as brings delight to the convention goer. Write today for full particulars and plan to go.

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WE know you have at heart the success of the missionary cause. Are you not equally interested in the progress of our people in all fields?

We believe you are; but perhaps there are some lines of brotherhood activity to which you have not given especial thought.

Has it occurred to you, for instance, that the literature used in your Sunday school has a direct influence on the success of your missionary work?

Is the literature used in your school written and published by those who are in full accord with the great work of the United Christian Missionary Society?

If not, how can you expect the children who are being trained now to know about this work and to feel about it as you feel?

Is it reasonable to assume that they will be loyal supporters of the organized work of our brotherhood if their Sunday school literature does not reflect loyalty now?

The literature published by this house not only stresses loyalty to our brotherhood interests, but is of the highest quality in all respects.

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May we not have our entire line in your Sunday school? Samples and information on request.

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Pronunciation of Foreign Words Used in This Issue

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bolenge—Bŏ lĕn gĕ
bolo ngae—bō lŏn gĕ
Inganda—In gän dä
Kinshasa—Kĭn shä sä
lokoli—lō kō lī
Lokulakoko—Lō kŭl ä kō kō
Lonkundo—Lōn kūn dō
Lotumbe—Lō tūm bē
Mondombe—Mōn dōm bē
Oleko—O lē kō
ndele—n dē le

China

amah—ā mäh
Cheo—Jō
Chong Miao—Jong Mī ao
Chowshein—Chow shēin
Han Yu Lan—Hän Yū Län
Luchowfu—Lū jō foo
Nanking—Năn kĭng'
Wuhu—Wū hū
Yangtse—Yäng tse

India

Arya Samaj—Ar yä Säm äj
Bhajans—Bä jäns
Bhatia—Bä tī ä
Daktar—Däk tär
Dumas—Dū mäs
Gorhandas Dhanyi—Gor hän däs Dän yī
Kulpahar—Kûl pä här'
Nagarseth—Näg är sĕth
Porbunder—Por bŭn der
pundit—pŭn' dĭt
Thakkar Virji—Thäk kär Vir jī
sahib—sä' hĭb
salaam—sä läm
Shastris—Shäs trĭs
Shyam Bhabina Bose—Shy äm Bä bī nä Bōse
Sundar Singh—Sûn dŭr Sĭngh
Surat—Sū rät

Latin America

Aguascalientes—A wäs käl yĕn' tēs
Ciales—Syä lĕs
Colegio Morelos—Cō lē hīō Mō rē lōs
Dajaos—Dä hä' ōs
El Puerto de Concepcion—El Pwer tō dē Cōn cep cīōn
Juan Diaz de Leon—Hwän Dī' äz dē Lē ón

Philippine Islands

Abra—Äb rä
bagong—bä gong
Baguio—Bäg īō
balut—bä lūt
Cagayan—Căg ä yăn
Felina Orlina—Fē lī nä Or lī nä
Florendo—Flōr ĕn dō
Gastambide—Gäs täm bee' day
Ilocos Norte—I lō cōs Nōr tē
Ilocos Sur—Ilō cōs Sūr
Ilocano—I lō cä nō
La Union—Lä U nī ōn
Leon Bana—Lē on Bä nä
Lorenza na—Lō ren zä nä
Matias Caudra—Mä tī äs Cau drä
Tagalog—Tä gä log
Velaquez—Vēl läs kēth

Tibet

Ara—A rä
Ah kay—Ah Kēy
Lee Gway Gwang—Lee Gwēy Gwäng
Tachienlu—Dä' jĕn lū
Yengin—Yĕn jĭn

Preacher in India Honored

Alfred Allepa has just been reelected as a member of the Municipal Committee. He had two strong opponents and the fight was a hard one. We deem the election as a victory for Christianity.

The Missionary Register

Missionaries Going to Field

Mr. and Mrs. Herbert Smith, Laura Jane, Mariah and Mary Lulu, Africa, Mauretania, New York, June 24.
Mr. and Mrs. Virgil Havens and Eleanor Jean, Belgenland, New York, June 25.
Mr. and Mrs. George Eccles and Miriam, Belgenland, New York, June 25.

Missionaries Returning on Furlough

Miss Anna B. Cowdrey, India, May, 1925. College of Missions, Indianapolis, Indiana.
Mr. and Mrs. Searle Bates, China, May 16, 1925. Hiram, Ohio.

Births

Mary Ida, to Mr. and Mrs. F. A. Peterson, February 3, 1925, Tibet.
Frank Morton, to Mr. and Mrs. Leland H. Emerson, February 28, 1925, Tibet.
Jessie Edith, to Mr. and Mrs. H. C. Sarvis, April 17, Japan.

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From Village to Village

During the month I have visited fourteen villages. A Sunday school was organized in Kulpahar which I expect to teach, and I have taught a Bible class in the church each Sunday.

A lecture was given to over 355 people on the relation of mosquitoes to fever, and scout games taught to the boys in practically every village visited. We were somewhat handicapped by a Hindu festival and by the wheat cutting which leaves some of the villages deserted. People seem very eager to listen.

P. A. SHERMAN.

Kulpahar, India.

Receipts for Eleven Months Ending May 31, 1925

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 331,524.61	$17,050.56*	$ 120,464.70	$ 87,874.37
Sunday Schools	276,597.65	15,085.21	21,646.52	14,533.38
Christian Endeavor Societies	11,782.84	1,963.64*	1,903.80	1,186.97
Woman's Missionary Societies	312,344.18	2,493.11	385,321.32	173,456.21
Circles and Triangles	27,838.57	4,662.49	20,218.28	7,130.04
Children's Organizations	7,738.56	1,165.61*	8,725.45	2,925.69
Individuals	36,234.96	3,673.70*	77,317.34	21,126.33
Men and Millions Movement		2,667.00*		175.00*
Bequests	4,790.33	72.35*	18,586.16	17,846.34
Interest (U. C. M. S.)	44,020.67	22,458.16		
Interest (Old Societies)	47,637.24	7,267.77		
Receipts from Old Societies			124,545.20	124,545.20
Foreign Field Reports			272,535.37	21,846.73
Home Missions Institutions			91,784.75	12,140.48
Benevolent Institutions	30,075.53	11,237.28	21,692.09	13,186.06
Annuities			107,036.54	45,679.47*
Trust Fund				2,000.00*
World Call Subscriptions and Advertisements			67,392.34	3,124.31*
King's Builders			5820.63	448.90*
Literature			26,033.39	9,074.96*
Miscellaneous	31,079.69	33,103.96*	64,453.24	52,357.58
	$1,161,664.83	$ 3,507.20	$1,435,477.12	$484,807.74

Board of Education

Churches	$ 114,107.46	$11,744.41	$ 4,632.46	$ 4,632.46
Sunday Schools	300.00	976.13*	1.70	1.70
Individuals	9,853.25	12,978.64*	1,411.35	1,311.35
Colleges	10,141.68	1,810.20		
Miscellaneous	4,227.67	3,854.10		
	$ 138,630.06	$ 3,453.94	$ 6,045.51	$ 5,945.51

Association for the Promotion of Christian Unity

Churches	$ 3,940.42	$ 601.18*
Individuals	2,594.25	70.25
Literature	396.53	384.63
Interest	16.92	6.81
	$ 6,949.12	$ 139.49*

*Decrease

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Col.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station; P. O., Shepherdsville, Ky., R. R. # 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel Ave., Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
White Swan Mission (Indian), Yakima, Wash.

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